THE WISDOME Of the ANCIENTS,

Written in Latine by the Right Honourable Sir *FRANCIS BACON* Knight, Baron of *Verulam*, and Lord Chancellor of *ENGLAND*.

Englished by Sir *Arthur Gorges*

Scutum invincibile fides.

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THE PREFACE.

THE Antiquities of the first age (except those we find in Sacred Writ) were buried in Oblivion and Silence: silence was succeeded by Poetical Fables; and Fables again were followed by the Records we now enjoy. So that the mysteries and secrets of Antiquity were distinguished and separated from the Records and Evidences of succeeding times by the vail of fiction, which interposed it self, and came between those things which perished, and those which are extant. I suppose some are of opinion, that my purpose is to write toys and trifles, and to usurp the same liberty in applying, that the Poets assumed in fainting,

which I might do (I confeſs) if I liſted, and with more ſerious contemplations intermix theſe things, to delight either my ſelf in meditation, or others in reading. Neither am I ignorant how fickle and inconſtant a thing fiction is, as being ſubject to be drawn and wreſted any way, and how great the commodity of wit and diſcourſe is, that is able to apply things well, yet ſo as never meant by the firſt Au[illegible] remember that this liberty hath been lately much abuſed, in that many to purchaſe the reverence of Antiquity to their own inventions and fancies, have for the ſame intent laboured to wreſt many Poetical Fables: Neither hath this old and common vanity been uſed only of late, or now and then: for even *Criſippus* long agoe did (as an interpreter of Dreams aſcribe the opinions of the Stoicks

Stoicks to the ancient Poets, and more ſottiſhly do the *Chymicks* appropriate the fancies and delights of Poets in the transformations of bodies, to the experiments of their furnace. All theſe things (I ſay) I have ſufficiently conſidered and weighed, and in them have ſeen and notted the general levity and indulgence of mens wits above Allegories. And yet for all this I relinquiſh not my opinion. For firſt it may not be, that the folly and looſneſs of a few ſhould altogether detract from the reſpect due to the parables: for that were a conceit which might favour of prophaneneſs and preſumption: for Religion it ſelf doth ſometimes delight in ſuch veiles and ſhadows: ſo that who ſo exempts them, ſeems in a manner to interdict all commerce between things divine

and humane. But concerning humane wisdome, I do indeed ingenuously and freely confess, that I am inclined to imagine, that under some of the ancient fictions lay couched certain mysteries and Allegories, even from their first invention. And I am perswaded (whether ravished with the reverence of Antiquity, or because in some Fables I find such singular proportion between the similitude and the thing signified; and such apt and clear coherence in the very structure of them, and propriety of names wherewith the persons or actors in them are inscribed and intitled) that no man can constantly deny, but this sense was in the Authors intent and meaning when they first invented them, and that they purposly shadowed it in this sort: For who can be so stupid and

blind

blind in the open light, as (when he hears how Fame, after the Giants were destroyed, sprang up as their youngest sister) not to refer it to the murmurs and seditious reports of both sides, which are wont to flie abroad for a time after the suppressing of insurrections? Or when he hears how the Giant *Typhon* having cut out and brought away *Jupiters* nerves, which *Mercury* stole from him, and restored again to *Jupiter*; doth not presently perceive how fitly it may be applied to powerful rebellions, which take from Princes their sinews of money and authority, but so, that by affability of speech, and wise edicts (the mindes of their subjects being in time privily, and as it were by stealth reconciled) they recover their strength again? Or when he hears how (in that memorable

expe-

expedition of the Gods againſt the Giants) the braying of *Silenus* his Aſſe, conduced much to the profligation of the Giants, doth not confidently imagine that it was invented to ſhew, how the greateſt enterpriſes of Rebels are oftentimes diſperſed with vain rumours and fears?

Moreover, to what judgement can the conformity and ſignification of *Names* ſeem obſcure? Seing *Metis* the wife of *Jupiter* doth plainly ſignifie counſel: *Typhon*, inſurrection; *Pan*, univerſality; *Nemeſis*, revenge, and the like. Neither let it trouble any man, if ſome times he meet with Hiſtorical narrations, or additions for ornaments ſake, or confuſion of times, or ſomething transferred from one Fable to another, to bring in a new Allegory: for it could

could be no otherwiſe, ſeing they were the inventions of men, which lived in divers ages, and had alſo divers ends, ſome being ancient, others neoterical, ſome having an eye to things natural, others to moral.

There is another Argument (and that no ſmall one neither) to prove that theſe Fables contain certain hidden and involved meanings, ſeing ſome of them are obſerved to be ſo abſurd and fooliſh in the very relation that they ſhew, and as it were proclaim a parable afar off; for ſuch tales as are probable, they may ſeem to be invented for delight, and in imitation of Hiſtory. And as for ſuch as no man would ſo much as imagine or relate, they ſeem to be ſought out for other ends: For what kind of fiction is that wherein *Jupiter* is ſaid to having

having taken *Metis* to wife, and perceiving that she was with child, to have devoured her, whence himself conceiving, brought forth *Pallas* armed out of his head? Truly I think there was never dream (so different to the course of cogitation, and so full of monstrosity) ever hatcht in the brain of man. Above all things this prevails most with me, and is of singular moment, that many of these Fables seem not to be invented of those by whom they are related and celebrated, as by *Homer*, *Hesiod*, and others: for if it were so, that they took beginning in that age, and from those Authors by whom they are delivered and brought to our hands; My mind gives me there could be no great or high matter expected, or supposed to proceed from them in respect of these originals. But if

with

with attention we consider the matter, it will appear that they were delivered and related as things formerly believed and received, and not as newly invented and offered unto us. Besides, seeing they are diversly related by Writers that lived near about one and the self same time, we may easily perceive that they were common things, derived from precedent memorials; and that they became various by reason of the divers ornaments bestowed on them by particular relations. And the consideration of this must needs encrease in us a great opinion of them, as not to be accounted either the effects of the times or inventions of the Poets, but as sacred reliques or abstracted heirs of better times, which by tradition from more ancient Nations fell into the

Trumpets

Trumpets and Flutes of the Grecians. But if any do obſtinatly contend, that Allegories are alwayes adventitially, and as it were by conſtraint, never naturally and properly included in Fables, we will not be much troubleſome, but ſuffer them to enjoy that gravity of judgement which I am ſure they effect, although indeed it be but lumpiſh and almoſt leaden. And (if they be worthy to be taken notice of) we will begin a freſh with them in ſome other faſhion.

There is found among men (and it goes for currant) a twofold uſe of Parables, and thoſe (which is more to be admired) referred to contrary ends; conducing as well to the folding up and keeping of things under a vail, as to the inlightning and laying open of obſcurities. But omitting the former

(rather

(rather then to undergo wrangling, and assuming ancient Fables as things vagrant and composed only for delight) the latter must questionless still remain, as not to be wrested from us by any violence of wit, neither can any (that is but meanly learned) hinder, but it must absolutely be received, as a thing grave and sober, free from all vanity, and exceeding profitable and necessary to all Sciences. This is it (I say) that leads the understanding of man by an easie and gentle passage through all novel and abstruse inventions, which any way differ from common received opinions. Therefore in the first ages (when many humane inventions and conclusions, which are now common and vulgar, were new and not generally known) all things were full of Fables, Ænigma's

ma's, parables, and ſimilies of all ſorts: by which they ſought to teach and lay open, not to hide and conceal knowledge, eſpecially, ſeeing the underſtandings of men were in thoſe times rude and impatient, and almoſt incapable of any ſubtilties, ſuch things onely excepted, as were the objects of ſenſe: for as *Hieroglyphicks* preceded letters, ſo parables were more ancient then Arguments. And in theſe dayes alſo, he that would illuminate mens minds anew in any old matter, and that not with diſprofit and harſhneſs, muſt abſolutely take the ſame courſe, and uſe the help of ſimilies. Wherefore all that hath been ſaid, we will thus conclude: The Wiſdome of the Ancients, it was either much, or happy; much if theſe figures and tropes were invented by ſtudy and

and premeditation; Happy if they (intending nothing leſs) gave matter and occaſion to ſo many worthy Meditations. As concerning my labours (if there be any thing in them which may do good) I will on neither part count them ill beſtowed, my purpoſe being to illuſtrate either Antiquity, or things themſelves. Neither am I ignorant that this very ſubject hath been attempted by others; But to ſpeak as I think, and that freely without oſtentation, the dignity and efficacy of the thing is almoſt loſt by theſe mens writings, though voluminous and full of pains, whilſt not diving into the depth of matters, but skilful onely in certain common places, have applied the ſenſe of theſe Parables to certain vulgar and general things, not ſo much as glancing at their

their true vertue, genuine propriety, and full depth, I (if I be not deceived) ſhall be new in common things. Wherefore leaving ſuch as are plain and open, I will aim at further and richer matters.

To

To the Book.

Rich mine of Art: Minion of Mercury;
True Truch-man of the mind of Myſtery:

Inventions ſtore-houſe; Nymph of Helicon:
Deep Moraliſt of Time tradition:

Unto this Paragon of Brutus race
Preſent thy ſervice, and with cheerful grace

Say (if Pythagoras beleev'd may be)
The ſoul of ancient wiſdome *lives in thee.*

THE

THE TABLE.

1. *Cassandra, or Divination.*
2. *Thyphon, or a Rebel.*
3. *The Cyclops, or the Ministers of Terror.*
4. *Narcissus, or Self-love.*
5. *Styx, or Leagues.*
6. *Pan, or Nature.*
7. *Perseus, or War.*
8. *Endymion, or a Favorite.*
9. *The sisters of the Giants, or Fame.*
10. *Actæon and Pentheus, or a curious Man.*
11. *Orpheus, or Philosophy.*
12. *Cælum, or Beginnings.*
13. *Proteus, or Matter.*
14. *Memnon, or a youth too forward.*
15. *Tythonus, or Satiety.*
16. *Juno's Suitor, or Baseness.*
17. *Cupid, or an Atome.*
18. *Diomedes, or Zeal.*
19. *Dædalus, or Mechanique.*
20. *Erycthoneus, or Imposture.*

21. Deu-

21. *Deucalion, or Reſtitution.*
22. *Nemeſis, or the Viciſſitude of things.*
23. *Achelous, or Battel.*
24. *Dionyſius, or Paſſions.*
25. *Atalanta, or Gain.*
26. *Prometheus, or the State of Man.*
27. *Scylla and Icarus, or the Midle way.*
28. *Sphinx, or Science.*
29. *Proſerpina, or Spirit.*
30. *Metis, or Counſel.*
31. *The Sirens, or Pleaſures.*

THE WISDOME Of the *ANCIENTS*.

CASSANDRA, *or Divination.*

THe Poets fable that *Apollo* being enamoured of *Caſſandra*, was by her many ſhifts and cunning ſlights ſtill deluded in his deſire; but yet fed on with hope, until ſuch time as ſhe had drawn from him the gift of Prophecying; and having by ſuch her diſſimulation in the end, attained to that which from the beginning ſhe ſought after, at laſt flatly rejected his ſuit. Who finding himſelf ſo far engaged in his promiſe, as

that he could not by any means revoke again his rash gift, and yet inflamed with an earnest desire of revenge, highly disdaining to be made the scorn of a crafty Wench, annexed a penalty to his promise, to wit, that she should for ever foretell the truth, but never be believed; So were her Divinations alwayes faithful, but at no time regarded, whereof she still found the experience, yea even in the ruine of her own Countrey, which she had often forewarned them of, but they never gave credit nor ear to her words.

This Fable seems to intimate the unprofitable liberty of untimely admonitions and counsels. For they that are so overweened with the sharpness and dexterity of their own wit and capacity, as that they disdain to submit themselves to the documents of *Apollo*, the God of Harmony, whereby to learn and observe the method and measure of affairs, the grace

grace and gravity of diſcourſe, the differences between the more judicious and more vulgar ears, and the due times when to ſpeak, and when to be ſilent; Be they never ſo ſenſible and pregnant, and their judgments never ſo profound and profitable, yet in all their endeavours either of perſwaſion or perforce, they avail nothing, neither are they of any moment to advantage or manage matters, but do rather haſten on the ruine of all thoſe that they adhere or devote themſelves unto. And then at laſt when calamity hath made men feel the event of neglect, then ſhall they too late be reverenced as deep foreſeeing and faithful Prophets. Whereof a notable inſtance is eminently ſet forth in *Marcus Cato Uticenſis*, who as from a watch tower diſcovered a far off, and as an Oracle long foretold, the approaching ruine of his Countrey, and the plotted tyranny hovering over the State,

doth in the first Conspiracy, and as it was prosecuted in the civil contention between *Cæsar* and *Pompey*, and did no good the while, but rather harmed the Common-wealth, and hastned on his Countreys bane, which *M. Cicero* wisely observed, and writing to a familiar friend, doth in these terms excellently describe, *Cato optime sentit, sed nocet interdum Reipublicæ: loquitur enim tanquam in Republica Platonis, non tanquam in face Romuli.* Cato (saith he) judgeth profoundly, but in the mean time damnifies the State, for he speaks as in the Common-wealth of *Plato*, and not as in the dregs of *Romulus*.

2.

TIPHON, *or a Rebel.*

Juno being vexed (say the Poets,) that *Jupiter* had begotten *Pallas* by himself, without her, earnestly pressed

preſſed all the other Gods and Goddeſſes that ſhe might alſo bring forth of her ſelf alone without him; and having by violence and importunity obtained a grant thereof, ſhe ſmote the earth, and forthwith ſprang up *Typhon* a huge and horrid Monſter: This ſtrange birth ſhe commits to a Serpent (as a Foſter-father) to nouriſh it, who no ſooner came to ripeneſs of years, but he provokes *Jupiter* to battel. In the conflict the Giant getting the upper hand, takes *Jupiter* upon his Shoulders, carries him into a remote and obſcure Countrey, and (cutting out the ſinews of his hands and feet) brought them away, and ſo left him miſerably mangled and maimed. But *Mercury* recovering theſe Nerves from *Typhon* by ſtealth, reſtored them again to *Jupiter*. *Jupiter* being again by this means corroborated, aſſaults the Monſter afreſh, and at the firſt ſtrikes him with a

thunder-bolt, from whoſe blood Serpents were ingendred. This Monſter at length fainting and flying, *Jupiter* caſts on him the Mount *Ætna*, and with the weight thereof cruſht him.

This Fable ſeems to point at the variable fortune of Princes, and the rebellious inſurrection of Traitours in a State. For Princes may well be ſaid to be married to their Dominions, as *Jupiter* was to *Juno*: but it happens now and then, that being debauſhed by the long cuſtome of empyring and bending towards tyranny, they endeavour to draw all to themſelves, and (contemning the counſel of their Nobles and Senators) hatch Laws in their own brain, that is, diſpoſe of things by their own fancy and abſolute power. The people (repining at this) ſtudy how to creat and ſet up a chief of their own choice. This Project by the ſecret inſtigation of the Peers and Nobles,

Nobles, doth for the moſt part take his beginning; by whoſe connivance the Commons being ſet on edge, there follows a kind of murmuring or diſcontent in the State, ſhadowed by the infancy of *Typhon*, which being nurſt by the natural pravity and clownish malignity of the vulgar ſort (unto Princes as infeſtious as Serpents) is again repaired by renewed ſtrength, and at laſt breaks out into open Rebellion, which (becauſe it brings infinite miſchiefs upon Princes and People) is repreſented by the monſtrous deformity of *Typhon*: his hundred heads ſignifie their divided powers: his fiery mouths their inflamed intents; his ſerpentine circles their peſtilent malice in beſieging; his iron hands, their mercileſs ſlaughters; his Eagles Tallons, their greedy rapines; his plumed body, their continual rumors, and ſcouts, and fears, and ſuch like. And ſometimes theſe rebellions grow ſo potent, that

Princes

Princes are inforc'd (tranſported as it were by the Rebels, and forſaking the chief Seats and Cities of the Kingdom) to contract their power, and (being deprived of the Sinews of Money and Majeſty) betake themſelves to ſome remote and obſcure corner within their Dominions: but in proceſs of time (if they bear their misfortunes with moderation) they may recover their ſtrength by the vertue and induſtry of *Mercury*, that is, they may (by becoming affable, and by reconciling the minds and wills of their Subjects with grave edicts and gracious ſpeech) excite an alacrity to grant aids and ſubſidies whereby to ſtrengthen their authority anew. Nevertheleſs having learned to be wiſe and wary, they will refrain to try the chance of Fortune by War, and yet ſtudy how to ſuppreſs the reputation of the Rebels by ſome famous action, which if it fall out anſwerable to their expectation,

the

the Rebels finding themſelves weakned, and fearing the ſucceſs of their broken projects, betake themſelves to ſome ſlight and vain bravado's, like the hiſſing of Serpents, and at length in diſpair betake themſelves to flight, and then when they begin to break, it is ſafe and timely for Kings to purſue and oppreſs them with the forces and weight of the Kingdom, as it were with the Mountain *Ætna*.

3.

The Cyclopes, or the Miniſters of Terror.

They ſay that the *Cyclopes* (for their fierceneſs and cruelty) were by *Jupiter* caſt into hell, and there doomed to perpetual impriſonment: but *Tellus* perſwaded *Jupiter* that it would do well, if being ſet at liberty, they were put to forge Thunder-bolts, which being done accor-

dingly, they became so painful and industrious, as that day and night they continued hammering out in laborious diligence Thunder-bolts, and other Instruments of Terror. In process of time *Jupiter* having conceived a displeasure against *Æsculapius* the son of *Apollo*, for restoring a dead man to life by Physick; and concealing his dislike (because there was no just cause of anger, the deed being pious and famous) secretly incens'd the *Cyclopes* against him, who without delay slew him with a thunder-bolt: In revenge of which act; *Apollo* (*Jupiter* not prohibiting it) shot them to death with his Arrows.

This Fable may be applyed to the projects of Kings, who having cruel, bloody, and exacting Officers, do first punish and displace them, afterwards by the counsel of *Tellus*, that is of some base and ignoble person,

ſon, and by the prevailing reſpect of profite they admit them into their places again, that they may have inſtruments in readineſs, if at any time there ſhould need either ſeverity of execution, or acebrity of exaction. Theſe ſervile creatures being by nature cruel, and by their former fortune exaſperated, and perceiving well what is expected at their hands, do ſhew themſelves wonderful officious in ſuch kind of imployments, but being too raſh and precipitate in ſeeking countenance and creeping into favour; do ſometimes take occaſion from the ſecret becknings and ambiguous commands of their Prince to perform ſome hateſull execution. But Princes (abhorring the fact, and knowing well that they ſhall never want ſuch kind of Inſtruments) do utterly forſake them, turning them over to the friends and allies of the wronged, to their accuſations and revenge,

and

and to the general hatred of the people, ſo that with great applauſe and proſperous wiſhes and exclamations towards the Prince, they are brought, rather too late than undeſervedly, to a miſerable end.

4.

NARCISSUS, *or Self-Love.*

They ſay that *Narciſſus* was exceeding fair and beautiful, but wonderful proud and diſdainful; wherefore deſpiſing all others in reſpect of himſelf, he leads a ſolitary life in the Woods and Chaſes with a few followers, to whom he alone was all in all, among the reſt there follows him the Nymph *Echo*. During his courſe of life it fatally ſo chanc'd that he came to a clear Fountain, upon the Bank whereof he lay down to repoſe himſelf in the heat of the day. And having eſpied the ſhadow of his own face in the water, was ſo beſotted

ſotted and raviſhed with the contemplation and admiration thereof, that by no means poſſible he could be drawn from beholding his Image in this Glaſs; inſomuch that by continual gazing thereupon, he pined away to nothing, and was at laſt turned into a flower of his own name, which appears in the beginning of the Spring, and is ſacred to the infernal powers, *Pluto*, *Proſerpina*, and the Furies.

This Fable ſeems to ſhew the diſpoſitions and fortunes of thoſe, who in reſpect either of their beauty, or other gift wherewith they are adorned and graced by Nature, without the help of Induſtry, are ſo far beſotted in themſelves, as that they prove the cauſe of their own deſtruction. For it is the property of men infected with this humour not to come much abroad, or to be converſant in Civil Affairs, eſpecially ſeeing thoſe that are in publick place muſt of neceſſity

ceſſity encounter with many contempts and ſcorns, which may much deject and trouble their minds, and therefore they lead for the moſt part a ſolitary, private, and obſcure life, attended on with a few followers, and thoſe ſuch as will adore and admire them, and like an *Echo* flatter them in all their ſayings, and applaud them in all their words. So that being by this cuſtome ſeduced and puſt up, and as it were ſtupified with the admiration of themſelves, they are poſſeſſed with ſo ſtrong a ſloth and idleneſs, that they grow in a manner benumm'd and defective of all vigour and alacrity. Elegantly doth this flower appearing in the beginning of the Spring, repreſent the likeneſs of theſe mens diſpoſitions, who in their youth do flouriſh and wax famous, but being come to ripeneſs of years, they deceive and fruſtrate the good hope that is conceived

conceived of them. Neither is it impertinent that this flower is ſaid to be conſecrated to the infernal deities, becauſe men of this diſpoſition become unprofitable to all humane things. For whatſoever produceth no fruit of it ſelf, but paſſeth and vaniſheth as if it had never been, (like the way of a Ship in the Sea) that the Ancients were wont to dedicate to the Ghoſts and Powers below.

5.

STYX, *or Leagues.*

The Oath by which the Gods were wont to oblige themſelves, (when they meant to ratifie any thing ſo firmly as never to revoke it) is a thing well known to the vulgar, as being mentioned almoſt in every Fable, which was when they did not invoke or call to witneſs any Celeſtial Majeſty, or Divine Power, but only the River *Styx*, that

that with crooked & *Meandry* turnings incircleth the Palace of the infernal *Dis*. This was held as the only manner of their Sacrament, and besides it, not any other vow to be accounted firm and inviolable, and therefore the punishment to be inflicted (if any did perjure themselves) was that for certain years they should be put out of commons, and not to be admitted to the Table of the Gods.

This Fable seems to point at the Leagues and Pacts of Princes, of which more truely then opportunely may be said, that be they never so strongly confirmed with the solemnity and Religion of an Oath, yet are for the most part of no validity: insomuch that they are made rather with an eye to reputation, and report, and ceremony, then to faith, security, and effect. Moreover, add to these the bonds of affinity, as the Sacraments of nature, and the mutual

tual deſerts of each part, and you ſhall obſerve that with a great many all theſe things are plac'd a degree under ambition and profit, and the licencious deſire of domination: And ſo much the rather, becauſe it is an eaſie thing for Princes to defend and cover their unlawful deſires and unfaithful vows, with many outwardly ſeeming fair pretexts, eſpecially ſeing there is no Umpire or Moderator of matters concluded upon, to whom a reaſon ſhould be tendered. Therefore there is no true and proper thing made choice of, for the confirmation of Faith, and that no Celeſtial power neither, but is indeed *Neceſſity* (a great God to great Potentates) the peril alſo of State, and the Communication of profite. As for Neceſſity, it is elegantly repreſented by *Styx*, that fatal and irremeable River, and this Godhead did *Iphicrates* the *Atheneau* call to the confirmation of a

League,

League, who becauſe he alone is found to ſpeak plainly that which many hide covertly in their breaſts, it would not be amiſs to relate his words. He obſerving how the *Lacedemonians* had thought upon, and propounded divers cautions, ſanctions, confirmations, and bonds pertaining to Leagues, interpoſed thus; *Unum Lacedemonii, nobis vobiſcum Vinculum, & ſecuritatis ratio eſſe poſſit, ſi plane demonſtretis, vos ea nobis conceſſiſſe, & inter manus poſuiſſe, ut vobis facultas lædendi nos ſi maxime velletis minime ſuppetere poſſit.* There is one thing (O *Lacedemonians*) that would link us unto you in the bond of amity, and be the occaſion of peace and ſecurity, which is, if you would plainly demonſtrate, that you have yielded up, and put into our hands ſuch things, as that, would you hurt us never ſo fain, you ſhould yet be diſ-

furniſhed

furniſhed of the means to do it. If therefore the power of hurting be taken away, or if by breach of league they follow the danger of the ruine or diminution of the State or Tribute; then indeed the Leagues may ſeem to be ratified and eſtabliſhed, and as it were confirmed by the Sacrament of the *Stygian* Lake; ſeing that it includes the fear of prohibition, and ſuſpenſion from the Table of the Gods, under which name the Laws and Prerogatives, the plenty and felicity of a Kingdom were ſignified by the Ancients.

6.

PAN, *or Nature.*

The Ancients have exquiſitely deſcribed *Nature* under the perſon of *Pan*, whoſe original they leave doubtful,

doubtful, for some say that he was the son of *Mercury*: others attribute unto him a far different beginning, affirming him to be the common off-spring of *Penelope*'s suiters, upon a suspition, that every one of them had to do with her, which latter relation doubtless gave occasion to some after Writers to intitle this ancient Fable with the name of *Penelope*, a thing very frequent amongst them, when they apply old fictions to young persons and names, and that many times absurdly and indiscreetly: as may be seen here; for *Pan* being one of the ancient Gods, was long before the time of *Ulysses* and *Penelope*. Besides (for her Matronal chastity) she was held venerable by Antiquity. Neither may we pretermit the third conceipt of his birth: for some say that he was the son of *Jupiter* and *Hybris*, which signifies contumely or disdain. But howsoever begotten, the *Parcæ* (they say) were

were his Sisters. He is purtrayed by the Ancients in this guise: on his head a pair of Horns that reach to Heaven, his body rough and hairy, his beard long and shaggy, his shape biformed, above like a man, below like a beast, his feet like Goats hooves, bearing these Ensigns of his Jurisdiction; to wit, in his left hand a Pipe of seven Reeds, and in his right a Sheep-hook, or a Staff crooked at the upper end, and his mantle made of a Leopards Skin. His dignities and offices were these: he was the God of Hunters, of Shepherds, and of all Rural Inhabitants: chief President also of Hills and Mountains, and next to *Mercury* the Embassador of the Gods. Moreover, he was accounted the Leader and Commander of the *Nymphs*, which were alwayes wont to dance the rounds, and frisk about him; he was acosted by the *Satyrs*, and the old *Sileni*. He had power also to strike

strike men with terrours, and those especially vain and superstitious, which are termed *Panique* fears. His acts were not many, for ought that can be found in Records, the chiefest was, that he challenged *Cupid* at wrestling, in which conflict he had the foil. The Tale goes too that he caught the Giant *Typhon* in a Net, and held him fast. Moreover, when *Ceres* (grumbling and chaffing that *Proserpina* was ravished) had hid her self away, and that all the Gods took pains (by dispersing themselves into every corner) to find her out; it was only his good hap (as he was hunting) to light on her, and acquaint the rest where she was. He presumed also to put it to the trial who was the better Musician, he or *Apollo*, and by the judgement of *Midas*, was indeed preferred: But the wise Judge had a pair of Asses Ears privily chopt to his Noddle for his sentence.

tence. Of his love-tricks, there is nothing reported, or at leaſt not much, a thing to be wondered at, eſpecially being among a Troop of Gods ſo profuſely amorous. This only is ſaid of him, that he loved the Nymph *Echo* (whom he took to Wife) and one pretty Wench more, called *Syrinx*, towards whom *Cupid* (in an angry and revengeful humor, becauſe ſo audaciouſly he had challenged him at wreſtling) inflamed his deſire. Moreover he had no iſſue (which is a marvel alſo, ſeeing the Gods, eſpecially thoſe of the Male kind, were very generative) only he was the reputed Father of a little Girle called *Jambe*, that with many pretty Tales was wont to make Strangers merry: but ſome think he did indeed beget her by his Wife *Jambe*. This (if any be) is a noble Tale, as being laid out, and big bellied with the ſecrets and myſteries of Nature.

Pan

Pan (as his name imports) repreſents and lays open the All of things of Nature. Concerning his original, there are two only opinions that go for currant; for either he came of *Mercury*, that is, the Word of God, which the holy Scriptures without all controverſie affirm, and ſuch of the Philoſophers as had any ſmack of Divinity aſſented unto: or elſe from the confuſed ſeeds of things. For they that would have one ſimple beginning, refer it unto God: or if a materiate beginning, they would hould have it various in power. So that we may end the controverſie with this diſtribution, that the world took beginning either from *Mercury*, or from the ſeeds of all things.

Virg. Eclog. 6.

Namque canebat uti magnum per inane coacta
Semina, terrarumque, animæque mariſque fuiſſent,
Et liquidi ſimul ignis: & his ex-
ordia primis *Omnia*

Omnia, & ipſe tener mundi concreverit Orbis.

For rich-vein'd *Orpheus* ſweetly did rehearſe
How that the ſeeds of fire, air, water, earth,
Were all pack't in the vaſt void univerſe:
And how from theſe as firſtlings all had birth,
And how the body of this Orbique frame
From tender infancy ſo big became.

But as touching the third conceipt of *Pan*'s original, it ſeems that the Grecians (either by intercourſe with the Egyptians, or one way or other) had heard ſomething of the Hebrew myſteries: for it points to the ſtate of the world not conſidered in immediate Creation, but after the fall of *Adam*, expoſed and made ſubject to death and corruption: for in that

ſtate it was (and remains to this day) the offſpring of God and ſin. And therefore all theſe three narrations, concerning the manner of *Pans* birth may ſeem to be true, if it be rightly diſtinguiſhed between things and times. For this *Pan* or nature (which we ſuſpect, contemplate, and reverence more then is fit) took begining from the word of God by the means of confuſed matter, and the enterance of prevarication and corruption. The Deſtinies may well be thought the Siſters of *Pan* or *Nature*, becauſe the beginnings, and continuances and corruptions, and depreſſions, and diſſolutions, and eminences, and labours, and felicities of things, and all the chances which can happen unto any thing are linkt with the chain of cauſes natural.

Horns are attributed unto him, becauſe Horns are broad at the root and ſharp at the the ends, the natrue

ture of all things being like a *Pyramis* ſharp at the Top. For individual or ſingular things being infinite are firſt collected into *ſpecies*, which are many alſo; then from *Species* into *generals*, and from *generals* (by aſcending) are contracted into things or notions more general, ſo that at length *Nature* may ſeem to be contracted into a unity. Neither is it to be wondred at, that *Pan* toucheth Heaven with his Horns, ſeeing the hight of nature or univerſal *Ideas* do in ſome ſort, pertain to things divine, and there is a ready and ſhort paſſage from *Metaphyſick* to natural *Theologie*.

The body of *Nature* is elegantly and with deep judgement depainted hairy, repreſenting the beams or operations of creatures: for beams are as it were the hairs and briſtles of *Nature*, and every creature is either more or leſſe beamy, which is moſt apparent in the faculty of ſeeing,

and no leſs in every vertue and operation that effectuals upon a diſtant object: for whatſoever works up any thing affar off; that may rightly be ſaid to dart forth rayes or beams.

Moreover, *Pan*'s Beard is ſaid to be exceeding long, becauſe the beams or influences of Celeſtial Bodies do operate and pierce fartheſt of all, and the Sun when (his higher half is ſhadowed with a cloud) his beams break out in the lower, and looks as if he were Bearded.

Nature is alſo excellently ſet forth with a biformed body, with reſpect to the differences between ſuperior and inferior creatures. For the one part, by reaſon of their pulchritude, and equability of motion, and conſtancy, and dominion over the earth and earthly things, is worthily ſet out by the ſhape of a man: and the other part in reſpect of their perturbations

turbations and unconſtant motions (and therefore needing to be moderated by the Celeſtial) may be well fitted with the figure of a brute beaſt. This deſcription of his body pertains alſo to the participation of *Species*, for no natural beeing ſeems to be ſimple, but as it were participating and compounded of two. As for example; man hath ſomething of a beaſt: a beaſt ſomething of a plant: a plant ſomething of an inanimate body, of that all natural things are in very deed biformed, that is to ſay, compounded of a ſuperior and inferior *Spicies*.

It is a witty Allegory that ſame of the feet of a Goat, by reaſon of the upward tending motion of terreſtrial bodies towards the Air and Heaven: For the Goat is a climing creature, that loves to be hanging about the Rocks and ſteep Mountains; And this is done alſo in a wonderful manner, even by thoſe things

which are deſtinated to this inferiour glob, as may manifeſtly appear in clouds and Meteors.

The two Enſignes which *Pan* bears in his hands do point, the one at Harmony, the other at Empyre: for the Pipe conſiſting of ſeven reeds doth evidently demonſtrate the conſent and Harmony and diſcordant concord of all inferiour creatures, which is cauſed by the motion of the ſeven planets: And that of the Sheep-hook may be excellently applied to the order of nature, which is partly right, partly crooked: This ſtaff therefore or rod is eſpecially crooked in the upper end, becauſe all the works of divine providence in the world are done in a far fetcht and circular manner, ſo that one thing may ſeem to be effected, and yet indeed a clean contrary brought to paſs, as the ſelling of *Joſeph* into *Egypt*, and the like. Beſides in all wiſe humane goverment, they that ſit at the

the helm do more happily bring their purpoſes about, and inſinuat more eaſily into the minds of the people, by pretexts and oblique courſes, then by direct methods; ſo that all Sceptors and Maſes of authority ought in very deed to be crooked in the upper end.

Pans cloak or mantle is ingeniouſly fained to be the skin of a Leopard, becauſe it is full of ſpots: ſo the heavens are ſpotted with ſtars, the ſea with rockes and iſlands, the land with flowrs, and every particular creature alſo is for the moſt part garniſhed with divers colours about the ſuperficies, which is as it were a mantle unto it.

The office of *Pan* can be by nothing ſo lively conceived and expreſt, as by faining him to be the God of hunters, for every natural action, and ſo by conſequence, motion and progreſſion, is nothing elſe but a hunting. Arts and Sciences

have

have their works, and humane counſels their ends which they earneſtly hunt after. All natural things have either their food as a prey, or their pleaſure as a recreation, which they ſeek for, and that in moſt expert and ſagacious manner.

Torva Leæna Lupum ſequitur, Lupus ille Capellum:
Florentem Cythiſum ſequitur laſciva Capella.

The hungry Lioneſs (with ſharp deſire)
Purſues the Wolf, the Wolf the wanton Goat;
The Goat again doth greedily aſpire
To have the trifol juice paſs down her throat.

Pan is alſo ſaid to be the God of the Countrey Clowns, becauſe men of this condition lead lives more agreeable unto Nature, then thoſe that live in the Cities and Courts of Princes,

ces, where Nature by too much Art is corrupted: So as the saying of the Poet (though in the sense of love) might be here verified;

Pars minima est ipsa puella sui.

The Maid so trickt her self with Art,
That of her self she is least part.

He was held to be Lord President of the Mountains, because in high Mountains and hills, *Nature* layes her self most open, and men most apt to view and contemplation.

Whereas *Pan* is said to be (next unto *Mercury*) the messenger of the Gods, there is in that a divine Mystery contained, for next to the Word of God, the image of the World proclaims the power and wisdome divine, as sings the sacred Poet, Psal. 19. 1. *Cœli enerrant gloriam Dei, atque opera manuum ejus indicat firmamentum.* The Heavens declare

the glory of God, and the firmament sheweth the works of his hands.

The *Nymphs*, that is, the souls of living things take great delight in *Pan*, for these souls are the delights or minions of *Nature*, and the direction or conduct of these *Nymphs*, is with great reason attributed unto *Pan*, because the souls of all things living do follow their natural dispositions as their guides, and with infinite variety every one of them after his own fashion doth leap and frisk and dance with incessant motion about her. The *Satyres* and *Sileni* also, to wit, youth and old age are some of *Pans* followers: for of all natural things there is a lively jocund, and (as I may say) a dauncing age, and an age again that is dull bibling and reeling. The carriages and dispositions of both which ages to some such as *Democritus* was (that would observe them duely) might

might peradventure ſeem as ridiculous and deformed as the gambols of the *Satyers*, or the geſtures of the *Sileni*.

Of thoſe fears and terrours which *Pan* is ſaid to be the Authour; there may be this wiſe conſtruction made, namely, That nature hath bred in every living thing a kind of care and fear tending to the preſervation of its own life and beeing, and to the repelling and ſhunning of all things hurtful. And yet *Nature* knows not how to keep a mean, but alwayes intermixes vain and empty fears with ſuch as are diſcreet and profitable: ſo that all things (if their inſides might be ſeen) would appear full of *Panicque* frights: but men eſpecialy in hard and fearful, and divers times are wonderfully infatuated with ſuperſtition, which indeed is nothing elſe but a *Panicque* terrour.

Concerning the audacity of *Pan* in challenging *Cupid* at wreſtling,

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the meaning of it is, that Matter wants no inclination and deſire to the relapſing and diſſolution of the World into the old *Chaos*, if her malice and violence were not reſtrained and kept in order, by the prepotent unity and agreement of things ſignified by *Cupid*, or the God of love; And therefore it was a happy turn for men and all things elſe, that in that conflict *Pan* was found too weak and overcome.

To the ſame effect may be interpreted his catching of *Typhon* in a net: for howſoever there may ſometimes happen vaſt and unwonted Tumors (as the name of *Typhon* imports) either in the Sea, or in the Air, or in the Earth, or elſe-where, yet *Nature* doth intangle in an intricate toil, and curb and reſtrain, as it were, with a Chain of Adamant, the exceſſes and inſolencies of theſe kind of bodies.

But foraſmuch as it was *Pans* good

good fortune to find out *Ceres* as he was hunting, and thought little of it, which none of the other Gods could do, though they did nothing elſe but ſeek her, and that very ſeriouſly, it gives us this true and grave admonition, That we expect not to receive things neceſſary for life and manners from Philoſophical abſtractions, as from the greater Gods, albeit they applied themſelves to no other ſtudy, but from *Pan*, that is from diſcreet obſervation, and experience, and the univerſal knowledge of the things of this World, whereby (oftentimes even by chance, and as it were going a hunting) ſuch inventions are lighted upon.

The quarrel he made with *Apollo* about *Muſick*, and the event thereof, contains a wholſome inſtruction, which may ſerve to reſtrain mens reaſons and judgements with the reins of ſobriety, from boaſting and glorying in their gifts. For there ſeems

to

to be a twofold Harmony, or Muſick; the one of divine providence, and the other of humane reaſon. Now to the ears of mortals, that is to humane judgement, the adminiſtration of the world and the creatures therein, and the more ſecret judgements of God, found very hard and harſh: which folly albeit it be well ſet out with Aſſes ears, yet notwithſtanding theſe ears are ſecret, and do not openly appear, neither is it perceived or noted as a deformity by the vulgar.

Laſtly, it is not to be wondred at, that there is nothing attributed unto *Pan* concerning loves, but onley of his marriage with *Eccho*: For the World or *Nature* doeth enjoy it ſelf, and in it ſelf all things elſe. Now he that loves would enjoy ſomething, but where there is enough there is no place left to deſire. Therefore there can be no wanton love in *Pan* or the world, nor

deſire

deſire to obtain any thing (ſeeing he is contented with himſelf) but onely ſpeeches, which (if plain) may be intimated by the Nymph *Eccho*,or, if more quaint, by *Syrinx*. It is an excellent invention, that *Pan* or the world is ſaid to made choyſe of *Eccho* onely (above all other ſpeeches or voices) for his wife : for that alone is true Philoſophy, which doth faithfully render the very words of the world, and it is written no otherwiſe then the World doth dictat, it being nothing elſe but the image of reflection of it, not adding any thing of its own, but onely iterates and reſounds. It belongs alſo to the ſufficiency or perfection of the world that he begets no iſſue: for the world, doth generate, in reſpect of its parts, but in reſpect of the whole, how can it generate, ſeeing without it there is no body? Notwithſtanding all this, the tale of that tatling Girle faltred upon

on *Pan*, may in very deed with great reaſon be added to the Fable: for by her are repreſented thoſe vain and idle paradoxes concerning the nature of things which have been frequent in all ages, and have filled the World with novelties, fruitleſs if you reſpect the matter, changelings if you reſpect the kind, ſometimes creating pleaſure, ſometimes tedioufneſs with their over-much pratling.

7.

PERSEUS, or *War*.

Perſeus is ſaid to have been employed by *Pallas* for the deſtroying of *Meduſa*, who was very infeſtious to the Weſtern parts of the World, and eſpecially about the utmoſt Coaſts of *Hyberia*. A Monſter ſo dire and horrid, that by her only aſpect ſhe turned men into ſtones. This *Meduſa* alone of all the

the *Gorgons* was Mortal, the reſt not ſubject to death. *Perſeus* therefore preparing himſelf for this noble enterprize, had arms and gifts beſtowed on him by three of the Gods: *Mercury* gave him wings annexed to his heels, *Pluto* a helmet, *Pallas* a ſhield, and a looking-Glaſs. Notwithſtanding (although he were thus furniſhed) he went not directly to *Meduſa*, but firſt to the *Greæ*, which by the Mothers ſide Were ſiſters to the *Gorgons*. Theſe *Greæ* from their birth were hoarheaded, reſembling old women. They had but only one eye, and one tooth among them all, both which ſhe that had occaſion to go abroad was wont to take with her, and at her return to lay them down again. This eye and tooth they lent to *Perſeus*: and ſo finding himſelf throughly furniſhed for the effecting of his deſign, haſtens towards *Meduſa*. Her he found ſleeping

ping, and yet durſt not preſent himſelf with his face towards her, leſt ſhe ſhould awake, but turning his head aſide beheld her in *Pallas*'s Glaſs, and (by this means directing his blow) cut off her head, from whoſe blood guſhing out, inſtantly came *Pegaſus* the flying horſe. Her head thus ſmit off, *Perſeus* beſtows on *Pallas* her Shield, which yet retained this vertue, that whoſoever looked upon it ſhould become as ſtupid as a ſtone, or like on Planet-ſtricken.

This Fable ſeems to direct the preparation and order, that is to be uſed in making of War: for the more apt and conſiderat undertaking whereof, three grave and wholſome Precepts (ſavouring of the wiſdome of *Pallas*) are to be obſerved.

First, that men do not much trouble themſelves about the conqueſt of neighbour Nations, ſeeing that private poſſeſſions, and Empires are

are enlarged by different means; for in the augmentation of private revenues the vicinity of mens territories is to be considered; but in the propagation of publick dominions, the occasion and facility of making War, and the fruit to be expected ought to be instead of vicinity. Certainly the Romans what time their Conquests towards the West, scarce reacht beyond *Liguria*, did yet in the East bring all the Provinces as far as the Mountain *Taurus* within the compass of their arms and command: and therefore *Perseus*, although he were born and bred in the East, did not yet refuse to undertake an expedition even to the uttermost bounds of the West.

Secondly, there must be a care had that the motives of War be just and honourable: for that begets an alacrity, as well in the Souldiers that fight, as in the people that afford pay: it draws on and procures aids, and

aydes, and brings many other commodities besides. But there is no pretence to take up arms more pious, then the suppressing of *Tyranny*, under which yoak the people loose their courage, and are cast down without heart and vigour, as in the sight of *Medusa*.

Thirdly, it is wisely added; that seeing there were three *Gorgons* (by which Wars are represented) *Perseus* undertook her onely that was mortal, that is, he made choice of such a kind of War as was likely to be effected and brought to a period, not pursuing vast and endless hopes.

The furnishing of *Perseus* with necessaries was that which onely advanced his attempt, and drew fortune to be of his side: For he had speed from *Mercury*, concealing of his counsels from *Orcus*, and *Providence* from *Pallas*,

Neither is it without an Allegory, and that full of matter too, that those

thoſe wings of celerity were faſtened to *Perſeus* his heels, and not to his anckles: to his feet and not to his ſhoulders; becauſe ſpeed and celerity is required, not ſo much in the firſt preparations for War, as in thoſe things which ſecond and yeeld aid to the firſt: for their is no errour in War more frequent, then that proſecutions and ſubſidiary forces do fail to anſwer the alacrity of the firſt onſets

Now for that helmet which *Pluto* gave him; powerfull to make men inviſible, the moral is plain: But that two-fold gift of providence (to wit, the ſhield and looking glaſſe) is full of moralitie: for that kind of providence which like a ſhield avoids the force of blowes is not alone needful, but that alſo by which the ſtrength and motions, and counſels of the enemy are diſcryed, as in the looking glaſſe of *Pallas*.

But *Perſeus* albeit he were ſufficiently furniſhed with aid and courage,

rage, yet was he to do one thing of ſpecial importance before he entred the Liſts with this Monſter, and that was to have ſome intelligence with the *Greæ*. Theſe *Greæ* are treaſons which may be termed the Siſters of War, not deſcended of the ſame ſtock, but far unlike in nobility of birth; ſo Wars are general and heroical, but Treaſons are baſe and ignoble. Their deſcription is elegant; for they are ſaid to be gray-headed, and like old women from their birth, by reaſon that Traitors are continually vext with cares and trepidations. But all their ſtrength (before they break out into open Rebellions) conſiſts either in an eye or in a tooth; for every faction alienated from any State, contemplates and bites. Beſides; this eye and tooth is as it were common: for whatſoever they can learn and know, is delivered and carried from one to another by the hands of faction. And

as

as concerning the tooth, they do all bite alike, and ſing the ſame ſong, ſo that hear one and you hear all. *Perſeus* therefore was to deal with theſe *Greæ* for the love of their eye and tooth. Their eye to diſcover, their tooth to ſow rumors, and ſtir up envy, and to moleſt and trouble the minds of men. Theſe things therefore being thus diſpoſed and prepared, he addreſſes himſelf to the action of War, and ſets upon *Meduſa* as ſhe ſlept: for a wiſe Captain will ever aſſault his enemy when he is unprepared and moſt ſecure: and then there is good uſe of *Pallas* her Glaſs: For moſt men, before it cometh to the puſh, can acutely pry into, and diſcern their enemies eſtate: but the beſt uſe of this Glaſs is in the very point of danger, that the manner of it may be ſo conſidered, as that the terror may not diſcourage, which is ſignified by that looking into this Glaſs with the face turned from *Meduſa*.

The

The Monsters head being cut off, there follow two effects: The first was the procreation and raising of *Pegasus*, by which may evidently be understood *Fame*, that (flying thorow the world) proclaims victory: The second is the bearing of *Medusa*'s head in his Shield, to which there is no kind of defence for excellency comparable: for the one famous and memorable Act prosperously effected and brought to pass, doth restrain the motions and insolencies of enemies, and makes envy her self silent and amazed.

8.

ENDYMION, *or the Favourite.*

It is said that *Luna* was in love with the Shepherd *Endymion*, and in a strange and unwonted manner bewrayed her affection: for he lying in a Cave framed by Nature, under the Mountain *Latmus*, she oftentimes descend

descended from her sphere to enioy his company as he slept, and after she had kissed him ascended up again. Yet notwithstanding this his idleness and sleepy security did not any way impair his estate or fortune: for *Luna* brought it so to pass that he alone (of all the rest of the Shepherds) had his flock in best plight, and most fruitful.

This Fable may have reference to the nature and disposition of Princes: for they beeing full of doubts and prone to jealousie, do not easily acquaint men of prying and curious eyes, and as it were of vigilant and wakeful dispositions, with the secret humours and manners of their life: but such rather as are of quiet and observant natures, suffering them to do what they list without further scanning, making as if they were ignorant and perceiving nothing, but of a stupid disposition and possest with sleep, yeel-

ding unto them ſimple obedience, rather then ſlie complemcnts: for it pleaſeth Princes now and then to deſcend from their throns of Majeſty (like *Luna* from the ſuperiour orb) and laying aſide their Robes of dignity (which alwayes to be cumbred with, would ſeem a kind of burthen) familiarly to converſe with men of this condition, which they think may be done without danger; a quality chiefly noted in *Tiberius Cæſar*, who (of all others) was a Prince moſt ſevere, yet ſuch onely were gracious in his favour, as being well acquainted with his diſpoſition, did yet conſtantly diſſemble as if they knew nothing. This was the cuſtom alſo of *Lewis* the eleventh King of France, a cautious and wily Prince.

Neither is it without elegancy, that the cauſe of *Endymion* is mentioned in the Fable, becauſe it it a thing uſual with ſuch as are the favourites

of

of Princes, to have certain pleaſant retiring places whither to invite them for recreation both of body and mind, and that without hurt or prejudice to their fortunes alſo. And indeed theſe kind of favourites are men commonly well to paſs: for Princes although peradventure they promote them not ever to places of honour, yet do they advance them ſufficiently by their favor and countenance: neither do they affect them thus onely to ſerve their own turn, but are wont to enrich them now and then with great dignity and bounties.

5.

THE SISTER OF THE GYANTS, *or Fame.*

It is a Poetical relation that the Giants begotten of the Earth made War upon *Iupiter*, and the other Gods, and by the force of light-

ning they were reſiſted and overthrown. Whereat the Earth being excitated to wrath, in revenge of her children brought forth *Fame*, the youngeſt Siſter of the Giants.

Illam, terra parens ira irritata Deorum
Extremam (ut perhibent) Cæo Enceladoque ſororum,
Progenuit.----
Provok't by wrothful Gods the mother Earth
Gives *Fame* the Giants youngeſt ſiſter birth.

The meaning of the Fable ſeems to be thus, By the Earth is ſignified the nature of the vulgar, alwayes ſwoln and malignant, and ſtill broaching new ſcandals againſt ſuperiors, and having gotten fit opportunity, ſtirs up rebels, and ſeditious perſons that with impious courage do moleſt Princes, and endeavour to ſubvert their eſtates: but being ſuppreſt, the ſame

ſame natural diſpoſition of the people ſtill leaning to the viler ſort, (being impatient of peace and tranquility) ſpread rumors, raiſe malicious ſlanders, repining whiſperings, infamous libels, and others of that kind, to the detraction of them that are in authority: So as rebellious actions, and ſeditious reports, differ nothing in kind and blood, but as it were in Sex only; the one ſort being Maſculine, the other Feminine.

10.

ACTÆON, and PENTHEUS, or a curious Man. Curiosity

The curioſity of Men, in prying into ſecrets, and coveting with an indiſcreet deſire to attain the knowledge of things forbidden, is ſet forth by the Ancients in two examples: the one of *Actæon*, the other of *Pentheus*.

Acteon having unawars, and as it

were by chance beheld *Diana* naked, was turned into a Stag, and devoured by his own Dogs.

And *Pentheus* climing up into a tree, with a deſire to be a ſpectator of the hidden ſacrifices of *Bacchus*, was ſtricken with ſuch a kind of frenzy, as that whatſoever he look't upon, he thought it alwayes double, ſuppoſing (among other things) he ſaw two *Suns*, and two *Thebes*; inſomuch that running towards *Thebes*, ſpying another *Thebes*, inſtantly turned back again, and ſo kept ſtill running forward and backward with perpetual unreſt.

Eumenidum veluti demens videt agmina Pentheus.
Et Solem geminum, duplices ſe oſteudere Thebas.

Pentheus amaz'd doth troups of furies ſpie,
And Sun and Thebes ſeem double to his eye.

The

The first of the Fables pertains to the secrets of Princes: the second to divine mysteries. For those that are near about Princes, and come to the knowledge of more secrets then they would have them, do certainly incur great hatred. And therefore (suspecting that they are shot at, and opportunities watcht for their overthrow) do lead their lives like Stagges, fearful and full of suspition. And it happens oft-times that their Servants, and those of their houshold (to insinuate into the Princes favour) do accuse them to their destruction: for against whomsoever the *Princes* displeasure is known, look how many servants that man hath, and you shall find them for the most part so many traytours unto him, that his end may prove to be like *Acteons*.

The other is the misery of *Pentheus*: for they that by the height of knowledge and nature in philo-

sophy,

ſophy, having climed, as it were, into a tree, do with raſh attempts (unmindful of their frailty) pry into the ſecrets of divine myſteries: and are juſtly plagued with perpetual inconſtancy, and with wavering and perplexed conceits: for ſeing the light of nature is one thing, and of grace another, it happens ſo to them as if they ſaw two *Suns*. And ſeing the actions of life, and decrees of will do depend on the underſtanding, it follows that they doubt, and are inconſtant no leſs in will then in opinion, and ſo in like manner they may be ſaid to ſee two *Thebes*: for by *Thebes* (ſeing there was the habitation and refuge of *Pentheus*) is meant the end of actions. Hence it comes to paſs that they know not whither they go, but as diſtracted and unreſolved in the ſcope of their intentions, are in all things carried about with ſudden paſſions of the mind.

II.

II.

ORPHEUS, *or Philoſophy.*

The Tale of *Orpheus*, though common, had never the fortune to be fitly applyed in every point, it may ſeem to repreſent the image of philoſophy: for the perſon of *Orpheus* (a man admirable and divine, and ſo excellently skilled in all kind of harmony, that with his ſweet raviſhing muſick he did as it were charm and allure all things to follow him) may carry a ſingular deſcription of philoſophy: for the labours of *Orpheus* do ſo far exceed the labours of *Hercules*, in dignity and efficacy, as the works of wiſdome, excel the works of fortitude.

Orpheus for the love he bare to his wife (ſnatcht as it were from him by untimely death reſolved to go down to *Hell* with his Harp, to try if he might obtain her of the infernall powers. Neither were his

hopes frustrated: for having appeased them with the melodious sound of his voice and touch, prevailed at length to far, as that they granted him leave to take her away with him, but on this condition that she should follow him, and he not to look back upon her, till he came to the light of the upper World, which he (impatient of out of love and care, and thinking that he was in a manner past all danger) nevertheless violated, insomuch that the covenant is broken, and she forthwith tumbles back again headlong into hell. From that time *Orpheus* falling into a deep melancholy became a contemner of women kind, and bequeathed himself to a solitary life in the deserts, where by the same melody of his voice and harp, he first drew all manner of wild beast unto him, who (forgetful of their savage fiercenes, and casting off the precipitate provocations

tions of luſt and fury, not caring to ſatiat their voracity by hunting after prey) as at a *Theater* in fawning and reconciled amity one towards another, ſtand all at the gaze about him, and attenively lend their ears to his Muſick. Neither is this all: for ſo great was the power and alluding force of his harmony, that he drew the woods, and moved the very ſtones to come and place themſelves in an orderly and decent faſhion about him. Theſe things ſucceeding happily and with great admiration for a time, at length certain *Thracian* Women (poſſeſt with the ſpirit of *Bachus*) made ſuch a horrid and ſtrange noiſe with their Cornets, that the ſound of *Orpheus* harp could no more be heard, inſomuch as that Harmony, which was the bond of that order and ſociety being diſſolved, all diſorder began again, and the beaſts (returning to their wonted nature) purſued one another

another unto death as before: neither did the trees or ſtones remain any longer in their places: and *Orpheus* himſelf was by theſe Female *Furies* torn in pieces, and ſcattered all over the deſart. For whoſe cruel death the River *Helicon* (ſacred to the Muſes) in horrible indignation, hid his head under ground, and raiſed it again in another place.

The meaning of this Fable ſeems to be thus. *Orpheus* Muſick is of two ſorts, the one appeaſing the infernal powers, the other attracting beaſts and trees. The firſt may be fitly applyed to natural Philoſophy, the ſecond to moral or civil Diſcipline.

The moſt noble work of natural Philoſophy, is the reſtitution and renovation of things corruptible, the other (as a leſſer degree of it) the preſervation of bodies in their eſtate, detaining them from diſſolution and putrefaction. And if this

this gift may be in mortals, certainly it can be done by no other means then by the due and exquiſite temper of nature, as by the melody and delicate touch of an Inſtrument. But ſeing it is of all things the moſt difficult, it is ſeldome or never attained unto, and in all likelihood for no other reaſon, more then through curious diligence, and untimely impatience. And therefore Philoſophy hardly able to produce ſo excellent an effect, in a penſive humor (and not without cauſe) buſies herſelf about humane objects, and by perſwaſion and eloquence, inſinuating the love of vertue, equity, and concord in the minds of men, draws multitudes of people to a ſociety, makes them ſubject to Laws, obedient to Government, and forgetful of their unbridled affections, whilſt they give ear to precepts, and ſubmit themſelves to diſcipline, whence follows the building of Houſes, erecting

cting of towns, and planting of fields and orchards, with trees and the like, inſomuch that it would not be amiſſe to ſay, that even thereby ſtones, and woods were called together, and ſettled in order. And after ſerious triall made and fruſtrated about the reſtoring of a body mortal; this care of civil affairs follows in his due place: Becauſe by a plain demonſtration of the unevitable neceſſity of death, mens minds are moved to ſeek eternity by the fame and glory of their merits. It is wiſely alſo ſaid in the Fable, that *Orpheus* was averſe from the love of women and marriage, becauſe the delights of wedlock and love of children do for the moſt part hinder men from enterpriſing great and noble deſignes for the publique good, holding poſterity a ſufficient ſtep to immortality without actions.

Beſides even the very works of wiſe-

dome,

dome, (although amongſt all humane things they do moſt excel) do nevertheleſſe meet with their periods. For it happens that (after Kingdoms and Common-wealths have flouriſhed for a time) even tumults, and ſeditions, and wars ariſe: in the midſt of which hurly burlies: firſt laws are ſilent, men return to the pravity of their natures, fields and towns are waſted and depopulated, and then, (if their fury continue) learning and philoſophy muſt needs be diſmembred, ſo that a few fragments onely, and in ſome places will be found like the ſcattered Boards of Shipwrack, ſo as barbarous age muſt follow; and the ſtreams of *Helicon* being hid under the earth until (the viciſſitude of things paſſing) they break out again and appear in ſome other remote nation, though not perhaps in the ſame Climat.

12.

12.

COELUM, *or Beginnings.*

We have it from the Poets by tradition, that *Cælum* was the ancienteſt of the Gods, and that his Members of Generation were cut off by his Son *Saturn*. *Saturn* had many Children, but devoured them as ſoon as they were born. *Jupiter* only eſcapt, who being come to mans eſtate, thruſt *Saturn* his Father into Hell, and ſo uſurped the Kingdom. Moreover he pared off his Father genitals with the ſame faulcheon that *Saturn* diſmembred *Cælum*, and caſt them into the Sea, from whence came *Venus*. Not long after this, *Jupiter* (being ſcarce ſetled and confirmed in his Kingdom) was invaded by two memorable Wars. The firſt of the *Titans*, in the ſuppreſſing of which, *Sol* (who alone of all the *Titans* favouring *Jupiters* ſide) took exceeding great pains. The

ſecond

ſecond was of the Giants, whom *Jupiter* himſelf deſtroyed with thunder-bolts, and ſo all Wars being ended, he raigned ſecure.

This Fable ſeems enigmatically to ſhew from whence all things took their beginning, not much differing from that opinion of Philoſophers, which *Democritus* afterwards laboured to maintain, attributing eternity to the firſt Matter, and not to the World. In which he comes ſomewhat near the truth of Divine Writ, telling us of a huge deformed Maſs, before the beginning of the ſix days work.

The meaning of the Fable is this, By *Cœlum* may be underſtood that vaſt concavity, or vaulted compaſs that comprehends all matter: and by *Saturn* may be meant the matter it ſelf, which takes from its Parent all power of generating: for the univerſality or whole bulk of Matter alwayes remains the ſame, neither

ther increasing nor diminishing in respect of the quality of its nature: But by the divers agitations and motions of it were first produced imperfect, and ill agreeing compositions of things, making as it were certain worlds for proofs or essays, and so in process of time a perfect Fabrick or Structure was framed, which should still retain and keep his form. And therefore the Government of the first Age was shadowed by the Kingdom of *Saturn*, who for the frequent dissolutions, and short continuances of things, was aptly fained to devour his Children. The succeeding Government was deciphered by the Raign of *Jupiter*, who confined those continual mutations unto *Tartarus*, a place signifying perturbation. This place seems to be all that middle space between the lower Superficies of Heaven, and the Center of the Earth: in which all perturbation and fragility

gility and mortality or corruption are frequent. During the former generation of things in the time of *Saturns* raign, *Venus* was not born: for so long as in the universality of Matter, discord was better and more prevalent then concord, it was necessary that there should be a total dissolution or mutation, and that in the whole Fabrick. And by this kind of Generation were creatures produced before *Saturn* was deprived of his genitals. When this ceased, that other which is wrought by *Venus*, immediatly came in, consisting in setled and prevalent concord of things, so that Mutation should be only in respect of the parts, the universal Fabrick remaining whole and inviolat.

Saturn they say was deposed and cast down into Hell: but not destroyed and utterly extinguish'd, because there was an opinion that the world should relapse into the old *Chaos* and

inter-

interregnum again, which *Lucretius* prayed might not happen in his time.

Quod procul a nobis, flectat fortuna gubernans.
Et ratio potius quam res perſuadeat ipſa.

Oh guiding providence be gracious,
That this Dooms-day be far remov'd from us.
And grant that by us it may be expected,
Rather then on us in our times effected.

for afterward the world ſhould ſubſiſt by its own quantity and power. Yet from the beginning there was no reſt: for in the Celeſtiall Regions there firſt followed notable mutations, which by the power of the *Sun* (predominating over ſuperior bodies) were ſo quieted, that the eſtate of the world ſhould be

conſerved: and afterward (in inferiour bodies) by the ſuppreſſing and diſſipating of inundations, tempeſts, winds, and general earthquakes, a more peaceful and durable agreement and tranquillity of things followed. But of this fable it may convertibly be ſaid, that the Fable contains philoſophy, and philoſophy again the Fable: For we know by faith, that all theſe things are nothing elſe but the long-ſince ceaſing and failing Oracles of Sence, ſeing that both the Mater and Fabrick of the world are moſt truely referred to a Creator.

13.

PROTEUS, *or matter.*

The Potes ſay that *Proteus* was *Neptunes* Herd-man, a grave Syer, and ſo excellent a Prophet, that he might well be termed thrice excellent: for he knew not only things

to

to come; but even things past as well as present, so that besides his skill in Divination, he was the Messenger and Interpreter of all Antiquities and hidden Mysteries. The place of his abode was a huge vast Cave, where his custome was every day at noon to count his flock of Sea-Calves, and then to go to sleep. Moreover he that desired his advice in any thing, could by no other means obtain it, but by catching him in Manacles, and holding him fast therewith; who nevertheless to be at liberty would turn himself into all manner of forms and wonders of nature, sometimes into fire, sometimes into water, sometimes into the shape of beasts, and the like, till at length he were restored to his own form again.

This Fable may seem to unfold the secrets of Nature, and the properties of *Matter*. For under the person of *Proteus*, the first Matter (which next to God is the ancientest thing) may

may be repreſented: for Matter dwells in the concavity of Heaven, as in a Cave.

He is *Neptunes* bond-man, becauſe the operations and diſpenſations of Matter are chiefly exerciſed in liquid bodies.

His Flock or Herd ſeems to be nothing but the ordinary *Species* of ſenſible creatures, plants, and metals: in which Matter ſeems to diffuſe and as it were ſpend it ſelf, ſo that after the forming and perfecting of theſe kinds, (having ended as it were her task) ſhe ſeems to ſleep and take her reſt, not attempting the compoſition of any more *Species*. And this may be the Moral of *Proteus* his counting of his flock, and of his ſleeping.

Now this is ſaid to be done, not in the morning, nor in the evening, but at noon, to wit at ſuch time as is moſt fit, and convenient for the perfecting and bringing forth of

Species

Species out of Matter, duely prepared and prediſpoſed, and in the middle, as it were, between their beginnings and declinations, which we know ſufficiently (out of the holy Hiſtory) to be done about the time of the Creation: for then by the power of that Divine Word (*Producat*) *Matter* at the Creators command did congregate it ſelf (not by ambages or turnings, but inſtantly) to the production of its work into an act and conſtitution of *Species*. And thus far have we the Narration of *Proteus* (free, and unreſtrained) together with his flock compleat: for the univerſality of things with their ordinary ſtructures and compoſitions of *Species* bears the face of matter not limited and conſtrained, and of the flock alſo of material beeings. Nevertheleſſe, if any expert Miniſter of Nature ſhall encounter Matter by main force, vexing, and urging her with intent

intent and purpoſe to reduce her to nothing; ſhe contrariewiſe (ſeing annihilation and abſolute deſtruction cannot be effected but by the omnipotency of God) being thus caught in the ſtraits of neceſſity, doth change and turn her ſelf into divers ſtrange forms and ſhapes of things, ſo that at length (by fetching a circuit, as it were) ſhe comes to a period, and (if the force continue) betakes her ſelf to her former being. The reaſon of which conſtraint or binding will be more facile and expedit, if Matter be laid hold on by manacles, that is, by extremities.

Now whereas it is fained that *Proteus* was a Prophet, well skilled in three differences of times, it hath an excellent agreement with the nature of Matter: for it is neceſſary that he that will know the properties and proceedings of Matter, ſhould comprehend in his underſtanding the ſum

of all things which have been, which are, or which shall be, although no knowledge can extend so far as to singular and individual beeings.

14.

MEMNON, *or a youth too forward.*

The Poets say, that *Memnon* was the son of *Aurora*, who (adorned with beautiful armour, and animated with popular applause) came to the *Trojan* war: where (in a rash boldness, hasting unto and thristing after glory) he enters into single combat with *Achilles* the valientest of all the *Grecians*, by whose powerful hand he was there slain. But *Jupiter* pitying his destruction, sent birds to modulat certain lamentable and doleful nots at the solemnization of his funeral obsequies. Whose statue also (the Sun reflecting on it with his morning beams)

beams, did uſually (as is reported) ſend forth a mournful ſound.

This Fable may be applied to the unfortunat deſtinies of hopeful young men, who like the ſons of *Aurora* (puft up with the glittering ſhew of vanity and oſtenation) attempt actions above their ſtrength, and provoke and preſs the moſt valiant *Hero's* to combat with them, ſo that (meeting with their overmatch) are vanquiſhed and deſtroyed, whoſe untimely death is oft accompanied with much pity and commiſeration. For among all the diſaſters that cannot happen to mortals, there is none ſo lamentable and ſo powerful to move compaſſion as the flower of vertue cropt with too ſuddain a miſchance. Neither hath it been often known that men in their green years become ſo loathſome and odious, as that at their deaths either ſorrow is ſtinted, or commiſeration

moderated: but that lamentation and mourning do not only flutter about their obſequies like thoſe funerall birds: but this pitifull commiſeration doth continue for a long ſpace, and eſpecially by occaſions and new motions, and beginning of great matters, as it were by the morning raies of the *Sun*, their paſſions and deſires are renewed.

15.

TITHONUS, *or Satiety.*

It is elegantly fained that *Tithonus* was the paramour of *Aurora*, who (deſirous to enjoy his company) petitioned *Jupiter* that he might never die, but (through womaniſh overſight) forgetting to inſert this clauſe in her petition, that he might not withal grow old and feeble, it followed that he was only freed from the condition of mortality, but for old age, that came upon him in a marvelous

marvellous and miſerable faſhion, agreeable to the ſtate of thoſe who cannot die, yet every day grow weaker and weaker with age. Inſomuch that *Jupiter* (in commiſeration of this his miſery) did at length metamorphoſe him into a Graſhopper.

This Fable ſeems to be an ingenuous Character or deſcription of pleaſure, which in the beginning, and as it were in the morning ſeems to be ſo pleaſant and delightful that men deſire they might enjoy & monopolize it for ever unto themſelves, unmindful of that Satiety and loathing, which (like old age) will come upon them before they be aware. And ſo at laſt (when the uſe of pleaſure leaves men, the deſire and affection not yet yeelding unto death) it comes to paſs that men pleaſe themſelves onely by talking and commemorating thoſe things which brought pleaſure unto them in the flowr of their age, which may be obſerved in

libidinous persons, and also in men of Military professions: the one delighting in beastly talk, the other boasting of their valourous deeds, like Grashoppers, whose vigour consists only in their voice.

16.

JUNO'S SUTOR, *or Baseness.*

The Poets say, that *Jupiter* to enjoy his lustful delights, took upon him the shape of sundry Creatures, as of a Bull, of an Eagle, of a Swan, and of a Golden showre: but being a Sutor to *Juno* he came in a form most ignoble and base, an object full of contempt and scorn, resembling indeed a miserable Cuckow, weather-beaten with rain and tempest, nummed, quaking, and half dead with cold.

This Fable is wise, and seems to be taken out of the bowels of Mora-

lity,

lity, the ſenſe of it being this, That men boaſt not too much of themſelves, thinking by oſtentation of their own worth to inſinuate themſelves into eſtimation and favour with men, the ſucceſs of ſuch intentions being for the moſt part meaſured by the nature and diſpoſition of thoſe to whom men ſue for grace: Who if of themſelves they be indowed with no gifts and ornaments of nature, but are only of haughty and malignant ſpirits (intimated by the perſon of *Juno*) then are Sutors to know that it is good policy to omit all kind of appearance that may any way ſhew their own leaſt praiſe or worth: and that they much deceive themſelves in taking any other courſe. Neither is it enough to ſhew deformity in obſequiouſneſs, unleſs they alſo appear even abject and baſe in their very perſons.

17.

CUPID, *or an Atome.*

That which the Poets say of *Cupid* or *Love* cannot properly be attributed to one and the self same person; and yet the difference is such, that (by rejecting the confusion of persons) the similitude may be received.

They say that *Love* is the ancientest of all the Gods, and of all things else except *Chaos*, which they hold to be a cotemporary with it. Now as touching *Chaos*, that by the ancients was never dignified with divine honour, or with the title of the God. And as for *Love*, they absolutely bring him in without a father, only some are of opinion that he came of an Egge which was laid by *Nox*, and that on *Chaos* he begot the Gods and all things else. There are four things attributed unto him, Perpetual infancy

fancy, blindneſs, nakedneſs, and an Archery. There was alſo another *Love* which was the youngeſt of the Gods, and he, they ſay, was the Son of *Venus*. On this alſo they beſtow the attributes of the elder *Love*, as in ſome ſort well apply unto him.

This Fable tends and looks to the Cradle of *Nature*. *Love* ſeeming to be the appetite or deſire of the firſt matter, or (to ſpeak more plain) the natural motion of the *Atome*, which is that ancient and onely power that formes and faſhions all things out of Matter, of which there is no Parent, that is to ſay, no cauſe, ſeing every cauſe is as a Parent to its effect. Of this power or vertue there can be no cauſe in Nature (as for *God*, we alwayes except him) for nothing was before it, and therefore no efficient cauſe of it. Neither was there any thing better known to nature, and therefore neither *Genus* nor *Form*. Where-

fore whatſoever it is, poſitive it is and but inexpreſſible. Moreover, if the manner and proceeding of it were to be conceived, yet could it not be by any cauſe, ſeeing that (next unto God) it is the cauſe of cauſes, it ſelf only without any cauſe. And perchance there is no likelyhood, that the manner if it may be contained or comprehended within the narrow compaſſe of humane ſearch. Not without reaſon therefore it is fained to come of an Egg which was laid by *Nox*. Certainly the divine Philoſopher grants ſo much, *Eccl.* 3. 11. *Cuncta fecit tempeſtatibus ſuis pulchra, & mundum tradidit diſputationibus eorum, ita tamen ut non inveniat homo opus, quod operatus eſt Deus, a principio ad finem.* That is, he hath made every thing beautiful in their ſeaſons, alſo he hath ſet the world in their meditations, yet cannot man find out the work that God hath wrought,

from

from the beginning even to the end. For the principal Law of Nature, or power of this desire, created (by God) in these parcels of things, for concurring and meeting together (from whose repetitions and multiplications, all variety of creatures proceeded and were composed) may dazzle the eyes of mens understandings, and comprehended it can hardly be. The Greek Philosophers are observed to be very acute and diligent in searching out the material principles of things: but in the beginnings of motion (wherein consists all the efficacy of operation) they are negligent and weak, and in this that we handle, they seem to be altogether blind and stammering: for the opinion of the *Peripateticks* concerning the appetite of Matter caused by Privation, is in a manner nothing else but words, which rather sound then signifie any realty. And those that

that refer it unto God, do very well, but then they leap up, they aſcend not by degrees: for doubtleſs there is one chief Law ſubordinat to God, in which all natural things concur and meet, the ſame that in the forecited Scripture is demonſtrated in theſe words. *Opus, quod operatus eſt Deus a principio uſque ad finem*, the work that God hath wrought from the beginning even to the end. But *Democritus* which entred more deeply into the conſideration of this point, after he had conceived an *Atome* with ſome ſmall dimenſion and form, he attributed unto it only deſire, or firſt motion ſimply or abſolutely, and another comparatively, or in reſpect: for he thought that all things did properly tend to the center of the world, whereof thoſe bodies which were more material, deſcended with ſwifter motion, and thoſe that had leſs matter did on the contrary tend upward.

ward. But this meditation was very ſhallow, containing leſs then was expedient: for neither the turning of the Celeſtial Bodies in a round, nor ſhutting and opening of things may ſeem to be reduced or applied to this beginning. And as for that opinion of *Epicurus* concerning the caſual declination and agitation of the *Atome*, it is but a meer toy, and a plain evidence, that he was ignorant of that point. It is therefore more apparent (then we could wiſh) that this *Cupid* or *Love* remains as yet clouded under the ſhades of *Night*. Now as concerning his attributes: He is elegantly deſcribed with perpetual infancy or child-hood, becauſe compound bodies they ſeem greater and more ſtricken in years: Whereas the firſt ſeeds of things or *Atomes*, they are litttle and diminute, and alwayes in their infancy.

He

He is also well fained to be naked, because all compound bodies to a man rightly judging, seem to be apparelled and clothed, and nothing to be properly naked but the first particles of things.

Concerning his blindness, the allegorie is full of wisdome; for this *Love* or Desire (whatsoever it be) seems to have but little providence, as directing his pace and motion by that which it perceives nearest, not unlike blind men that go by feeling: More admirable then, must that chief divine providence be, which (from things empty and destitute of providence, and as it were blind) by a constant & fatal law produceth so excellent an order and beauty of things.

The last thing which is attributed unto *Love* is *Archery*, by which is meant, that his vertue is such, as that it works upon a distant object: because that whatsoever operats a far

far off, ſeems to ſhoot, as it were, an arrow. Wherefore whoſoever holds the beeing both of *Atomes* and *Vacuity*, muſt needs infer, that the vertue of the *Atome* reacheth to a diſtant object: for if it were not ſo, there could be no motion at all, by reaſon of the interpoſition of *Vacuity*, but all things would ſtand ſtone ſtill, and remain immoveable.

Now as touching that other *Cupid* or *Love*, he may well be termed the youngeſt of the Gods, becauſe he could have no beeing, before the conſtitution of *Species*: And in his deſcription the Allegory may be applied and traduced to manners: Nevertheleſſe he holds ſome kind of comformity with the Elder: For *Venus* doeth generally ſtirr up a deſire of conjunction and procreation, and *Cupid* her ſon doth apply this deſire to ſome individual nature, ſo that the general diſpoſition comes from *Venus*, the more exact ſympa-

thy

thy from *Cupid*, the one derived from cauſes more near, the other from beginnings more remote and fatal, and as it were from the elder *Cupid*, of whom every exquiſite ſympathy doth depend.

18.

DIOMEDES, *or Zeal.*

Diomedes flouriſhing with great fame and glory in the *Trojan* Wars, and in high favour with *Pallas*, was by her inſtigated (being indeed forwarder then he ſhould have been) not to forbear *Venus* a jote, if he encountred with her in fight, which very boldly he performed, wounding her in the right Arm. This preſumptuous fact he carried clear for a while, and being honored and renowned for his many heroick deeds; at laſt returned into his own Countrey, where finding himſelf hard beſted with Domeſtick

ſtick troubles, fled into *Italy*, betaking himſelf to the protection of Forraigners, where in the beginning he was fortunate, and royally entertained by King *Daunus* with ſumptuous gifts, raiſing many Statues in honour of him throughout his Dominions. But upon the very firſt calamity hat hapned unto this Nation whereunto he was fled for ſuccour, King *Daunus* enters into a conceit with himſelf that he had entertained a wicked gueſt into his family, and a man odious to the Gods, and an impugner of their Divinity, that had dared with his Sword to aſſault and wound that Goddeſſe, whom in their Religion they held it ſacriledge ſo much as to touch. Therefore, that he might expiat his Countreys guilt, (nothing reſpecting the duties of hoſpitality, when the bonds of Religion tied him with a more reverend regard) ſuddenly ſlew *Diomedes*, commanding withall,

all, that his trophies and statues should be abolished and destroyed. Neither was it safe to lament this miserable destinie: But even his companions in armes, whilest they mourned at the funeral of their Captain, and fil'd all the places with plaints and lamentations, were suddenly metamorphosed into birds like unto Swans, who when their death approacheth sing melodious and mournful hymnes.

This Fable hath a most rare and singular subject: for in any of the poetical records, wherein the *Heroes* are mentioned, we finde not that any one of them, besides *Diomedes*, did ever with his sword offer violence to any of the *Deities*. And indeed, the Fable seems in him to represent the nature and fortune of man; who of himself, doth propound and make this as the end of all his actions, to worship some divine power, or to follow some sect of

of Religion, though never ſo vain and ſuperſtitious, and with force and armes to defend the ſame: For although thoſe bloudy quarrels for Religion were unknown to the Ancients, (the heathen Gods not having ſo much as a touch of that jealouſie, which is an attribute of the true God) yet the wiſedome of the ancient times ſeem to be ſo copious and full, as that, what was not known by experience, was yet comprehended by meditation and fictions. They then that endeavour to reform and convince any ſect of Religion, (though vain, corrupt and infamous, ſhadowed by the perſon of *Venus*) not by the force of agrument, and doctrine, and holineſs of life and by the weight of examples and authority, but labour to extirpat and root it out by fire and ſword, and tortures, are incouraged, it may be, thereunto by *Pallas*, that is by the acrity of *Prudence* and ſeverity

ſeverity of judgement, by whoſe vigour and efficacy, they ſee into the falſity and vanity of theſe errours. And by this their hatred of pravity, and good zeal to Religion, they purchaſe to themſelves great glory, and by the vulgar (to whom nothing moderat can be grateful) are eſteemed and honoured as the only ſupporters of truth and Religion, when others ſeem to be luke-warm, and full of fear. Yet this glory and happineſs doth ſeldome endure to the end, ſeeing every violent proſperity, if it prevent not alteration by an untimely death, grows to be unproſperous at laſt: For if it happen that by a change of Government this baniſhed and depreſſed Sect get ſtrength, and ſo bear up again, then theſe zealous men ſo fierce in oppoſition before, are condemned, their very names are hateful, and all their glory ends in obloquie.

In

In that *Diomedes* is ſaid to be murthered by his Hoaſt, it gives us to underſtand that the difference of Religion breeds deceit and treachery, even among neareſt acquaintance.

Now in that lamentation and mourning was not tolerated but puniſhed, it puts us in mind, that let there be never ſo nefarious an act done, yet there is ſome place left for commiſeration and pity, that even thoſe that hate offences, ſhould yet in Humanity commiſerat offenders, and pity their diſtreſs, it being the extremity of evil, when Mercy is not ſuffered to have commerce with miſery. Yea even in the cauſe as well of Religion as impiety, many men may be noted and obſerved to have been compaſſionate. But on the contrary the complaints and moans of *Diomedes* followers, that is, of men of the ſame ſect and opinion are wont to be ſhrill and loud, like Swans, or the Birds of

Diomedes.

Diomedes. In whom also that part of the allegory is excellent to signifie, that the last words of those that suffer death for Religion like the songs of dying Swans, do wonderfully work upon the minds of men, and strike and remain a long time in their senses and memories.

19.

DÆDALUS, *or Mechanique.*

Mechanical wisdome and industry, and in it unlawful science perverted to wrong ends, is shadowed by the Ancients under the person of *Dædalus*, a man ingenious, but execrable. This *Dædalus* (for murthering his fellow-servant that emulated him) being banished, was kindly intertained (during his exile) in many Cities, and Princes Courts: for indeed he was the raiser and builder of many goodly structures, as well in honour of

of the Gods, as for the beauty and magnificence of Cities; and other publick places: but for his works of miſchief he is moſt notorious. It is he which framed that Engine which *Paſiphae* uſed to ſatisfie her luſt in companying with a Bull, ſo that by this his wretched induſtry and pernicious device, that Monſter *Minotaur* (the deſtruction of ſo many hopeful youths) took his accurſed and infamous beginning, and ſtudying to cover and increaſe one miſchief with another, for the ſecurity and preſervation of this Monſter, he invented and built a Labyrinth, a work for intent and uſe moſt nefarious and wicked, for skill and workmanſhip famous and excellent. Afterward that he might not be noted only for works of miſchief: but be ſought after as well for remedies, as for inſtruments of deſtruction; he was the Author of that ingenious device concerning

concerning the clew of threed, by which the Labyrinth was made paſſable without any let. This *Dædalus* was perſecuted by *Minos* with great ſeverity, diligence, and inquiry, but he alwayes found the means to avoid and eſcape his tyranny. Laſtly he taught his ſon *Icarus* to flie, but the noiſe in oſtenation of his art ſoaring too high, fell into the Sea, and was drowned.

The parable ſeems to be thus: In the beginning of it may be noted that kind envy or emulation that lodgeth and wonderfully ſwaies and domineers amongſt excellent artificers, there being no kind of people more reciprocally tormented with bitter and deadly hatred then they.

The baniſhment alſo of *Dedalus* (a puniſhmenr inflicted on him againſt the rules of policy and providence) is worth the noting: for Artificers have this prerogative

to

to find entertainment and welcome in all Countreys, ſo that exile to an excellent Workman can hardly be termed a puniſhment, whereas other conditions and ſtates of life can ſcarce live out of their own Countrey. The admiration of Articifers is propagated and increaſt in forrain and ſtrange Nations, ſeing it is a natural and in-bred diſpoſition of men to value their own Countrey-men (in reſpect of Mechanical works) leſs then ſtrangers.

Concerning the uſe of Mechanical Arts, that which follows is plain. The life of man is much beholding to them, ſeing many things (conducing to the ornament of Religion, to the grace of civil Diſcipline, and to the beautifying of all humane kind) are extracted out of their treaſuries: and yet notwithſtanding from the ſame *Magazine* or Store-houſe are produced inſtruments both of luſt and death,

for to omit the wiles of bands) we well know how far exquiſite poiſons, warlike engines, and ſuch like miſchiefs (the effects of Mechanical inventions) do exceed the *Minotaur* himſelf in malignity and ſavage cruelty.

Moreover, that of the *Labyrinth* is an excellent Allegory, whereby is ſhadowed the nature of Mechanical ſciences: for all ſuch handie-craft works as as are more ingenious and accurate, may be compared to a Labyrinth in reſpect of ſubtilty and divers intricat paſſages, and in other plain reſemblances, which by the eye of judgement can hardly be guided and diſcerned, but onely by the line of experience.

Neither is it impertinently added that he which invented the intricat nooks of the Labyrinth, did alſo ſhew the commodity of the clue: for Mechanical arts are of ambiguous uſe, ſerving as well for hurt as for remedy,

medy, and they have in a manner power both to looſe and bind themſelves.

Unlawful trades, and ſo by conſequence arts themſelves are often perſecuted by *Minos*, that is by laws, which do condemn them, and prohibit men to uſe them. Nevertheleſs they are hid and retained every where, finding lurking holes, and places of receipt, which was well obſerved by *Tacitus* of the Mathematicians and figure flingers of his time in a thing not much unlike; *Genus* (inquit) *hominum quod in civitate noſtra ſemper & retinebitur & vetabitur.* There is a kind of men (ſaith he) that will always abide in our city though always forbidden. And yet notwithſtanding unlawful and curious arts of what kind ſoever, in tract of time, when they cannot perform what they promiſe, do fall from the good opinion that was held of them no otherwiſe then *Icarus* fell down

from the skies) they grow to be contemned and ſcorned, and ſo periſh by too much oſtentation. And to ſay the truth, they are not ſo happily reſtrained by the reins of Law, as bewrayed by their own vanity.

20.

ERICTHONIUS, *or Impoſture.*

The Poets fable that *Vulcan* ſollicited *Minerva* for her Virginity, and impatient of denial with an inflamed deſire offered her violence, but in ſtrugling his Seed fell upon the ground, whereof came *Erictonius*, whoſe body from the middle upward was of a comely and apt proportion, but his thighs and legs like the tail of an Eel, ſmall and deformed. To which Monſtroſity he being conſcious, became the firſt inventor of the uſe of Chariots, whereby that part of his body which was well proportioned might be ſeen, and the other

which

which was ugly and uncomely might be hid.

This ſtrange and prodigious fiction may ſeem to ſhew, that Art which (for the great uſe it hath of fire) is ſhadowed by *Vulcan*, although it labour by much ſtriving with corporeal ſubſtances to force Nature, and to make her ſubject to it (ſhe being for her induſtrious works rightly repreſented by *Minerva*) yet ſeldome or never attains the end it aims at, but with much ado and great pains (wreſtling as it were with her) comes ſhort of its purpoſe, and produceth certain imperfect births and lame works, fair to the eye, but weak and defective in uſe with many Impoſtors (with much ſubtilty and deceit) ſet to view, and carry about, as it were, in triumph, as may for the moſt part be noted in Chymical productions, and other Mechanical ſubtilties and novelties, eſpecially when (rather proſecuting

ſecuting their intent, then reclining their errors) they rather ſtrive to overcome nature by force, then ſue for her embracements by due obſequiouſneſs and obſervance.

21.

DEUCALION, *or Reſtitution.*

The Poets ſay, that (the people of the old world being deſtroyed by a general deluge) *Deucalion* and *Pirrha* were only left alive; who praying with fervent and zealous devotion, that they might know by what means to repair mankind: had anſwer from an Oracle that they ſhould obtain what they deſired, if taking the bones of their mother they caſt them behind their backs, which at firſt ſtruck them with great amazment and deſpair, ſeing, (all things being defaced by the flood) it would be an endleſs work to find their mothers ſepulchre, but

at

at length they underſtood that by bones the ſtones of the earth (ſeing the earth was the mother of all things) were ſignifyed by the Oracle.

This Fable ſeems to reveal a ſecret of Nature, and to correct an errour familiar to mens conceipts: for through want of knowledge, men think that things may take renovation and reſtauration from their putrefaction and dregs, no otherwiſe then the *Phœnix* from the aſhes, which in no caſe can be admited, ſeing ſuch kind of materials, when they have fulfilled their periods, are unapt for the beginnings of ſuch things: we muſt therefore look back to more common principles.

NEMESIS, *or the Viciſſitude of things.*

Nemeſis is ſaid to be a Goddeſs venerable unto all, but to be feared of-

of none but Potentates, and fortunes favourites. She is thought to be the Daughter of *Oceanus* and *Nox*. Shee is pourtrayed with wings on her shoulders, and on her head a Coronet; bearing in her right hand a javelin of Ash, and in her left a Pitcher with the similitudes of *Æthiopians* engraven on it: and lastly she is described sitting on a Hart.

The Parable may be thus unfolded. Her name *Nemesis* doth plainly signifie Revenge or Retribution, her office and administration being (like a Tribune of the people) to hinder the constant and perpetual felicity of happy men, and to interpose her word, *veto*, I forbid the continuance of it, that is, not onely to chastise insolency, but to intermix prosperity (though harmless and in a mean) with the vicissitudes of adversity, as if it were a custome, that no mortal man should be admitted to the Table of the Gods but

for

for ſport. Truely when I read that Chapter, wherein *Caius Plinius* hath collected his misfortunes and miſeries of *Auguſtus Cæſar*, whom of all men I thought the moſt happy, who had alſo a kind of Art to uſe and injoy his fortune, and in whoſe mind might be notted neither pride, nor lightneſs, nor niceneſs, nor diſorder, nor melancholy (as that he had appointed a time to die of his own accord) I then deemed this Goddeſs to be great and powerful, to whoſe alter ſo worthy a ſacrifice as this was drawn.

The Parents of this Goddeſs were *Oceanus* and *Nox*, that is the viciſſitude of things, and divine judgment obſcure and ſecret; for the alteration of things are aptly repreſented by the Sea, in reſpect of the continual ebbing and flowing of it: and hidden providence is well ſet forth by the Night: for even the nocturnal *Nemeſis* (ſeeing humane

judgement differs much from divine) was seriously observed by the Heathen.

Virgil. Æneid. lib. 2.

——Cadit & Ripheus justissimus unus,
Qui fuit ex Teucris, & servantissimus equi,
Diis aliter visum——

That day by Greekish force was *Ripheus* slain,
So just and strict observer of the Law,
As *Troy* within her Walls did not contain
A better man: Yet God then good it saw.

She is described with wings, because the changes of things are so sudden, as that they are seen, before foreseen: for in the Records of all ages, we find it for the most part true, the great Potentates, and wise men

men have perished by those misfortunes which they most contemned, as may be observed in *Marcus Cicero*, who being admonished by *Decius Brutus* of *Octavius Cæsars* hypocritical friendship, and hollow-heartedness towards him, returns this answer; *Te autem, mi Brute, sicut debeo, amo, quod istud quicquid est nugarum me scire voluisti.* I must ever acknowledge my self (dear *Brutus*) beholding to thee, in love, for that thou hast been so careful to acquaint me with that which I esteem but as a needless tale to be doubted.

Nemesis is also adorned with a Coronet, to shew the envious and malignant disposition of the vulgar: for when fortunes favorites and great Potentates come to ruine, then do the common people rejoice, setting as it were a Crown upon the head of revenge.

The Javelin in her right hand points at

at those, whom she actually strikes and pierceth thorow.

And before those, whom she destroyes not in their calamity and misfortune, she ever presents that black and dismal spectacle in her left hand: for questionless to men sitting, as it were, upon the pinacle of prosperity, the thoughts of death and painfulness of sickness and misfortunes, perfidiousness of friends, treachery of foes; change of state, and such like, seem as ugly to the eye of their meditations, as those *Ethiopians* pictured in *Nemesis* her Pitcher. *Virgil* in describing the battel of *Actium*, speaks thus elegantly of *Cleopatra*.

Regina in mediis patrio vocat agmina sistro,
Nec dum etiam geminos a tergo respicit angues.

The Queen amidst this hurly burly stands,
And with her Country Timbrel calls her bands;

Not

Not ſpying yet where crawl'd behind her back
Two deadly Snakes with venom ſpeckled black.

But not long after, which way ſoever ſhe turned, troops of *Ethiopians* were ſtill before her eyes.

Laſtly, it is wiſely added, that *Nemeſis* rides upon an *Hart*, becauſe a *Hart* is a moſt lively creature. And albeit it may be, that ſuch as are cut off by death in their youth, prevent and ſhun the power of *Nemeſis*, yet doubtleſs ſuch, whoſe proſperity and power continue long, are made ſubject unto her, and ly as it were trodden under her feet.

23.

ACHELOUS, *or Battel.*

It is a Fable of antiquity, that when *Hercules* and *Achelous* as rivals contended for the marriage of *Deianira*, the matter drew them to combat,

combat, wherein *Achelous* took upon him many diverſe ſhapes, for ſo was it in his power to do, and amongſt others, transforming himſelf into the likeneſs of a furious wilde Bull, aſſaults *Hercules*, and provokes him to fight. But *Hercules* for all this, ſticking to his old humane form, couragiouſly encounters him, and ſo the combat goes roundly on. But this was the event, that *Hercules* tore away one of the Bulls horns, wherewith he being mightily daunted and grieved, to ranſome his horn again, was contented to give *Hercules* in exchange thereof, the *Amalthean* horn, or *Cornucopia*.

This Fable hath relation unto the expeditions of War, for the preparations thereof on the defenſive part (which expreſt in the perſon of *Achelous*) is very diverſe and uncertain. But the invading party is moſt commonly of one ſort, and that very ſingle, conſiſting of an Army by

land,

land, or perhaps of a Navy by Sea. But for a King that in his own Territories expects an enemy, his occasions are infinite. He fortifies Towns, he assembles men out of the Countreys and Villages, he raiseth Cittadels, he builds and breaks down Bridges, he disposeth Garrisons, and placeth Troops of Souldiers on passages of Rivers; on Ports, or Mountains, and ambushes in Woods, and is busied with a multitude of other directions, insomuch that every day he prescribeth new forms and orders, and then at last having accommodated all things compleat for defence, he then rightly represents the form and manner of a fierce fighting Bull. On the other side, the invader his greatest care is, the fear to be distressed for victuals in an enemies Countrey. And therefore effects chiefly to hasten on battel: for if it should happen that after a field

fought;

fought, he prove the victor, and as it were break the horn of the Enemy, then certainly this follows that his enemy being stricken with terror and abased in his reputation, presently bewrays his weakness, and seeking to repair his loss, retires himself to some strong hold, abandoning to the Conquerour the spoil and sack of his Country and Cities: which may well be termed a type of the *Amalthean* horn.

24.

DIONYSUS, *or Passions.*

They say that *Semele*, *Jupiters* Sweet-heart (having bound her Paramour by an irrevocable oath to grant her one request which she would require) desired that he would accompany her in the same form, wherein he accompanied *Juno*: which granting (as not able to deny) it came to pass that the miserable

miſerable wench was burnt with lightning. But the infant which ſhe bare in her womb, *Jupiter* the Father took out, and kept it in a gaſh which he cut in his thigh, till the moneths were compleat that it ſhould be born. This burden made *Jupiter* ſomewhat to limp, whereupon the child (becauſe it was heavy and troubleſome to its Father, while it lay in his thigh) was called *Dionyſus*. Being born, it was committed to *Proſerpina* for ſome years to be nurs'd, and being grown up, it had ſuch a maiden face, as that a man could hardly judge whether it were a boy or a girle. He was dead alſo, and buried for a time, but afterward revived. Being but a youth he invented, and taught the planting and dreſſing of Vines, the making alſo and uſe of Wine, for which becomming famous and renowned, he ſubjugated the world, even to the uttermoſt bounds of *India*. He

rode

rode in a Chariot drawn with *Tigers*. There danc'd about him certain deformed hobgoblins called *Cobali*, *Asratus*, and others, yea even the Muses also were some of his followers. He took to wife *Ariadne*, forsaken and left by *Theseus*. The tree sacred unto him was the *Ivie*. He was held the inventor and institutor of Sacrifices, and Ceremonies, and full of corruption and cruelty. He had power to strike men with fury or madness; for it is reported, that at the celebration of his Origies, two famous Worthies, *Pentheus* and *Orpheus* were torn in pieces by certain frantick Women, the one because he got upon a tree to behold their ceremonies in these Sacrifices, the other for making melody with his Harp. And for his gests, they are in a manner the same with *Jupiters*.

There is such excellent morality coucht in this Fable, as that Moral Philosophy

Philoſophy affords not better: for under the perſon of *Bacchus* is deſcribed the nature of affection, paſſion, or perturbation, the mother of which (though never ſo hurtful) is nothing elſe but the object of apparent good in the eyes of Appetite. And it is alwayes conceived in an unlawful deſire raſhly propounded and obtained, before well underſtood and conſidered, and when it begins to grow, the Mother of it, which is the deſire of apparent good by too much fervency is deſtroyed and periſheth: Nevertheleſs (whilſt it is yet an imperfect *Embrio*) it is nouriſhed and preſerved in the humane ſoul, (which is as it were a father unto it, and repreſented by *Jupiter*) but eſpecially in the inferiour part thereof, as in a thigh, where alſo it cauſeth ſo much trouble and vexation, as that good determinations and actions are much hindered and lamed thereby,

and

and when it comes to be confirmed by conſent and habite, and breaks out, as it were into act, it remains yet a while, with *Proſerpina* as with a Nurſe, that is, it ſeeks corners and ſecret places, and, as it were, caves under ground, until (the reins of ſhame and fear being laid aſide in a pampered audaciouſneſs) it either takes the pretext of ſome vertue, or becomes altogether impudent and ſhameleſs. And it is moſt true, that every vehement paſſion is of a doubtful ſex, as being maſculine in the firſt motion, but feminine in proſecution.

It is an excellent fiction that of *Bacchus* his reviving: for paſſions do ſometimes ſeem to be in a dead ſleep, and as it were utterly extinct, but we ſhould not think them to be ſo indeed, no, though they lay, as it were, in their grave; for, let there be but matter and opportunity offered, and you ſhall ſee them quickly to revive again. The

The invention of Wine is wittily aſcribed unto him, every affection being ingenious and skilful in finding out that which brings nouriſhment unto it: And indeed of all things known to men, Wine is moſt powerful and efficacious to excite and kindle paſſions of what kind ſoever, as being in a manner, a common Nurſe to them all.

Again his conquering of Nations, and undertaking infinite expeditions is an elegant device; For deſire never reſts content with what it hath, but with an infinite and unſatiable appetite ſtill covets and gapes after more.

His Chariot alſo is well ſaid to be drawn by *Tigers*: for as ſoon as any affection ſhall from going a-foot, be advanc'd to ride in a Chariot, and ſhall captivate reaſon, and lead her in a triumph, it grows cruel, untamed, and fierce, againſt whatſoever withſtands or oppoſeth it.

It

It is worth the notting alſo, that thoſe ridiculous hobgoblins are brought in, dancing about his Chariot: for every paſſion doth cauſe, in the eyes, face, and geſture, certain undecent, and ill-ſeeming, apiſh, and deformed motions, ſo that they who in any kind of paſſion, as in anger, arrogancy, or love, ſeem glorious and brave in their own eyes, do yet appear to others misſhappen and ridiculous.

In that the Muſes are ſaid to be of his company, it ſhews that there is no affection almoſt which is not ſoothed by ſome Art. wherein the indulgence of wits doth derogate from the glory of the Muſes, who (when they ought to be the miſtreſſes of life) are made the waiting maids of affections.

Again, where *Bacchus* is ſaid to have loved *Ariadne*, that was rejected by *Theſeus*; it is an Allegory of ſpecial obſervation: for it is moſt certain, that paſſions alwayes covet

yet and desire that which experience forsakes, and they all know (who have paid dear for serving and obeying their lusts) that whether it be honour, or riches, or delight, or glory, or knowledge, or any thing else which they seek after, yet are they but things cast off, and by divers men in all ages, after experience had, utterly rejected and loathed.

Neither is it without a mystery, that the *Ivie* was sacred to *Bacchus*: for the application holds, first, in that the *Ivie* remains green in winter. Secondly, in that it sticks too; embraceth, and overtoppeth so many divers bodies, as trees, walls, and edifices. Touching the first, every passion doth by resistance, and reluctation, and as it were, by an *Antiparistasis* (like the *Ive* of the cold of winter) grow fresh and lusty. And as for the other every predominat affection doth again (like the *Ivie*) embrace

and

and limit all humane actions and determinations, adhering and cleaving fast unto them.

Neither is it a wonder, that superstitious rites and ceremonies were attributed unto *Bacchus*, seing every giddy-headed humor keeps in a manner, Revel-rout in false Religions: or that the cause of madness should be ascribed unto him, seing every affection is by nature a short fury, which (if it grow vehement, and become habitual) concludes madness.

Concerning the rending and dismembring of *Pentheus* and *Orpheus*: the parable is plain, for every prevalent affection is outragious and severe against curious inquiry, and wholsome and free admonition.

Lastly, that confusion of *Jupiter* and *Bacchus*, their persons may be well transferred to a Parable, seeing noble and famous acts, and remarkable and glorious merits, do sometimes proceed from vertue,

and

and well ordered reaſon, and magnanimty, and ſometimes from a ſecret affection, and hidden paſſion, which are ſo dignified with the celebrity of fame and glory, that a man can hardly diſtinguiſh between the acts of *Bacchus*, and the geſts of *Iupiter*.

25.

ATALANTA, *or Gain.*

Atalanta who was reputed to excel in ſwiftneſs, would needs challenge *Hippomenes* at a match in running. The conditions of the Prize were theſe: That if *Hippomenes* won the race, he ſhould eſpouſe *Atalanta*; If he were outrun, that then he ſhould forfeit his life, and in the opinion of all, the victory was thought aſſured of *Atalantas* ſide, being famous as ſhe was for her matchleſs and inconquerable ſpeed, whereby ſhe had been the bane of many. *Hippi-*

menes therefore bethinks him, how to deceive her by a trick, and in that regard provides three golden apples, or balls which he purpoſely carried about him. The race is begun, and *Atalanta* gets a good ſtart before him. He ſeeing himſelf thus caſt behind, being mindful of his device, throws one of his Golden Balls before her, and yet not outright, but ſomewhat of the one ſide, both to make her linger, and alſo to draw her out of the right courſe: ſhe out of a womaniſh deſire, (being thus enticed with the beauty of the Golden Apple) leaving her direct race, runs aſide, and ſtoops to catch the Ball: *Hippomenes* the while holds on his courſe, getting thereby a great ſtart, and leaves her behind him: But ſhe by her own natural ſwiftneſs recovers her loſt time, and gets before him again. But *Hippomenes* ſtill continues his ſleight, and both the ſecond and

and third times caſt out his Balls, thoſe enticing delays; and ſo by craft and not by his activity wins the race and victorie.

This Fable ſeems allegorically to demonſtrate a notable conflict between Art and Nature: for Art (ſignified by *Atalanta*) in its work (if it be not letted and hindred) is far more ſwift then Nature, more ſpeedy in pace; and ſooner attains the end it aims at, which is manifeſt almoſt in every effect: As you may ſee in fruit-trees, whereof thoſe that grow of a kernel are long ere they bear, but ſuch as are grafted on a ſtock a great deal ſooner. You may ſee it in Clay, which in the generation of ſtones, is long ere it become hard, but in the burning of Bricks, is very quickly effected. Alſo in moral paſſages you may obſerve, that it is a long time ere (by the benefit of Nature) ſorrow can be aſſwaged and comfort attai-

ned, whereas *Philoſophy* (which is, as it were, art of living) tarries not the leiſure of time, but doth it inſtantly, and out of hand; And yet this prerogative and ſingular agility of Art is hindred by certain golden apples, to the infinit prejudice of humane proceeding: for there is not any one *Art* or *Science* which conſtantly perſeveres in a true and lawful courſe, till it come to the propoſed end or mark: but ever and anone makes ſtops, after good beginnings, leaves the race, and turns aſide to profite and commodity like *Atalanta*.

Declinat curſus, aurumque volubile tollit.

Who doth her courſe forſake,
The rolling gold to take.

And therefore it is no wonder that Art hath not the power to conquer Nature, and by pact or law of conqueſt, to kill and deſtroy her: but on the

the contrary, it falls out, that Art becoms ſubject to Nature, and yeelds the obedience, as of a wife to her huſband.

26.

PROMETHEUS, *or the State of man.*

The Ancients deliver, that *Prometheus* made a man of Clay, mixt with certain parcels taken from divers animals, who ſtudying to maintain this his work by Art (that he might not be accounted a founder onely, but a propagatour of humane kind) ſtoll up to heaven with a bundle of twigs, which he kindling at the Chariot of the Sun, came down again, and communicated it with men: And yet they ſay, that (notwithſtanding this excellent work of his) he was requited with ingratitude, in a treacherous conſpracy: For they accuſed

both him and his invention to *Jupiter*, which was not ſo taken as was meet it ſhould, for the information was pleaſing to *Jupiter* and all the Gods. And therefore in a merry mood, granted unto men, not onely the uſe of fire, but perpetual youth alſo, a boon moſt acceptable and deſireable. They being, as it were, overjoyed, did fooliſhly lay this gift of the Gods upon the back of an aſſe, who being wonderfully oppreſt with thirſt, and neer a fountain, was told by a Serpent (which had the cuſtody thereof) that he ſhould not drink, unleſs he would promiſe to give him the burden that was on his back. The ſilly Aſſe accepted the condition, and ſo the reſtauration of youth (ſold for a draught of water) paſt from men to Serpents. But *Prometheus* full of malice, being reconciled unto men, after they were fruſtrated of their gift, but in a chaſe

yet

yet with *Jupiter*, feared not to uſe deceit in Sacrifice : for having killed two Bulls, and in one of their hides wrapt up the fleſh and fat of them both, and in the other onely the bones, with a great ſhew of religious devotion, gave *Jupiter* his choiſe, who (deteſting his fraud and hypocriſie, but taking an occaſion of revenge) choſe that that was ſtuft with bones, and ſo turning to revenge (when he ſaw that the inſolency of *Prometheus* would not be repreſſed, but by laying ſome grievous affliction upon mankinde, in the forming of which, he ſo much bragged and boaſted) commanded *Vulcan*, to frame a goodly beautiful woman, which being done, every one of the Gods beſtowed a gift on her ; whereupon ſhe was called *Pandora*. To this woman they gave in her hand, a goodly Box, full of all miſeries and calamities, onely in the bottom of

it,

it, they put *Hope*. With this Box ſhe comes firſt to *Prometheus*, thinking to catch him, if peradventure, he ſhould accept it at her hands, and ſo open it: which he nevertheleſs, with good providence and foreſight refuſed. Whereupon ſhe goes to *Epimetheus* (who, though brother to *Prometheus*, yet was of a much differing diſpoſition) and offers this Box unto him, who, without delay, took it, and raſhly opened it, but when he ſaw that all kind of miſeries came fluttering about his ears, being wiſe too late, with great ſpeed and earneſt indeavour, clapt on the cover, and ſo, with much ado, rerained *Hope* ſitting alone in the bottom. At laſt *Jupiter* laying many and grievous crimes to *Prometheus* his charge (as namely that he had ſtolen fire from Heaven, that in contempt of his Majeſty, he ſacrificed a bulls hide ſtuft with bones, that he ſcornfully

rejected

rejected his gift, and, besides all this that he offered violence to *Pallas*) cast him into chaines, and doom'd him to perpetual torment: and by *Jupiters* command, was brought to the mountain *Caucasus*, and there bound fast to a pillar that he could not stirr: there came an Eagle also, that every day sate tyring upon his liver, and wasted it, but as much as was eaten in the day, grew again in the night, that matter for torment to work upon might never decay. But yet, they say, there was an end of this punishment: for *Hercules* crossing the Ocean in a Cup, which the Sun gave him, came to *Caucasus*, and set *Prometheus* at liberty, by shooting the Eagle with an arrow. Moreover in some Nations there were instituted in the honour of *Prometheus*, certain games of Lampbears, in which they that strived for the prize, were wont to carry torches lighted; which whoso suf-

fered to go out, yeelded the place and victory to those that followed, and so cast back themselves, so that whosoever came first to the mark with his torch burning, got the prize.

This Fable demonstrates and presseth many true and grave speculations, wherein some things have been heretofore well noted, others not so much as toucht.

Prometheus doth cleerly and elegantly signifie *Providence*: For in the universality of Nature, the fabricque and constitution of Man onely was by the Ancients pickt out and chosen, and attributed unto *Providence*, as a peculiar work. The reason of it seems to be, not onely in that the nature of man is capable of a mind and understanding, which is the seat of *Providence*, and therefore it would seem strange and incredible that the reason and mind should so proceed

and

and flow from dumb and deaf principles, as that it ſhould neceſſarily be concluded, the ſoul of man to be indued with providence, not without the example, intention, and ſtamp of a greater providence. But this alſo is chiefly propounded, that man is as it were the center of the world, in reſpect of final cauſes, ſo that if man were not in nature, all things would ſeem to ſtray and wander without purpoſe, and like ſcattered branches (as they ſay) without inclination to their end: for all things attend on man, and he makes uſe of, and gathers fruit from all creatures: for the revolutions and periods of Starrs make both for the diſtinctions of times, and the diſtribution of the worlds ſtc. *Meteors* alſo are referred to the Preſages of tempeſts: and winds are ordained, as well for Navigation, as for turning of Mills, and other engines: and plants, and animals of

what

what kind soever, are useful either for mens houses, and places of shelter, or for raiment, or for food, or medicine, or for ease of Labor, or in a word for delight & solace, so that all things seem to work, not for themselves, but for man.

Neither is it added without consideration, that certain particles were taken from divers living creatures, and mixt and tempered with that clayie masse, because it is most true that of all things comprehended within the compass of the universe, Man is a thing most mixt and compounded, insomuch that he was well termed by the Ancients, A little world: for although the *Chymicques* do, with too much curiosity, take and rest the eleganey of this word (*Microcosme*) to the letter, contending to find in man all minerals, all vegetables, and the rest, or any thing that holds proportion, with them, yet this proposition remains

mains ſound and whole, that the body of man, of all material beeings, is found to be moſt compounded, and moſt organical, whereby it is indued and furniſhed with moſt admirable vertues and faculties. And as for ſimple bodies, their powers are not many, though certain and violent, as exiſting without being weakned, diminiſhed, or ſtented by mixture: for the multiplicity and excellency of operation have their reſidence in mixture and compoſition, and yet nevertheleſs, man in his originals, ſeems to be a thing unarmed, and naked, and unable to help it ſelf, as needing the aid of many things; therefore *Prometheus* made haſte to find out fire, which ſuppeditates and yields comfort and help, in a manner, to all humane wants and neceſſities: ſo that if the Soul be the form of forms, and if the hand be the inſtrument of inſtruments; fire deſerves well to be called the ſuccour of ſuc-

cours,

cours, or the help of helps, which infinite wayes affords aid and assistance to all labours and Mechanical Arts, and to the Sciences themselves.

The manner of stealing this fire is aptly described, even from the nature of the thing: It was, as they say, by a bundle of twigs held to touch the Chariot of the Sun; for twigs are used in giving blows or stripes, to signifie clearly, that fire is ingendred by the violent percussion, and mutual collision of bodies, by which their material substances are attenuated and set in motion, and prepared to receive the heat or influence of the heavenly bodies, and so in a clandestine manner, and as it were, by stealth, may be said to take and snatch fire from the Chariot of the Sun.

There follows next a remarkable part of the Parable, That men in stead of gratulation, and thanksgiving, were angry, and expostula-

ted

ted the matter with *Prometheus*, insomuch that they accused both him and his invention unto *Jupiter*, which was so acceptable unto him, that he augmented their former commodities with a new bounty. Seems it not strange, that ingratitude towards the Author of a Benefit (a vice, that in a manner, contains all other vices) should find such approbation and reward? No, it seems to be otherwise: for the meaning of the Allegory is this, That mens out-cries upon the defects of Nature and Art, proceed from an excellent disposition of the mind, and turn to their good, whereas the silencing of them is hateful to the Gods, and redounds not so much to their profit: For they that infinitly extol humane nature, or the knowledge they possesse, breaking out into a prodigal admiration of that they have and enjoy, adoring also those sciences they profess,

profeſs, would have them be accounted perfect; they do firſt of all ſhew little reverence to the divine nature, by equalizing, in a manner, their own defects with Gods perfection; Again, they are wonderful injurious to men, by imagining they have attained the higheſt ſtep of knowledge (reſting themſelves contented) ſeek no further. On the contrary, ſuch as bring nature and Art to the Bar with accuſations and Bills of complaint againſt them, are indeed of more true and moderate judgements: for they are ever in action, ſeeking alwayes to find out new inventions. Which makes me ſo much to wonder at the fooliſh and inconſiderate diſpoſitions of ſome men, who (making themſelves bond ſlaves to the arrogancy of a few) have the Philoſophy of the *Peripateticks* (containing only a portion of the Grecian wiſdome, and that but a ſmall one neither)

neither) in ſo great eſteem, that they hold it, not only an unprofitable, but a ſuſpicious, and almoſt hainous thing, to lay any imputation of imperfection upon it. I approve rather of *Empedocles* his opinion, (who like a mad-man, and of *Democritus* his judgement, who with great moderation complained how that all things were involved in a miſt) that we knew nothing, that we diſcerned nothing, that truth was drowned in the depths of obſcurity, and that falſe things were wonderfully joyned and intermixt with true (as for the new Academy that exceeded all meaſure) then of the confident and pronunciative School of *Ariſtotle*. Let men therefore be admoniſhed, that by acknowledging the imperfections of Nature and Art, they are grateful to the Gods, and ſhall thereby obtain new benefits and greater favours at their bountiful hands,

and

and the accusation of *Prometheus* their Author and Master, (though bitter and vehement) will conduce more to their profit, then to be effuse in the congratulation of his invention: for in a word, the opinion of having enough, is to be accounted one of the greatest causes of having too little.

Now as touching the kind of gift which men are said to have received in reward of their accusation (to wit, an ever fading flower of youth) it is to shew, that the Ancients seemed not to despair of attaining the skill by means and medicines, to put off old age, and to prolong life, but this to be numbred rather among such things as (having been once happily attained unto) are now through mens negligence and careleſnes, utterly perished and lost; then among such as have been alwayes denied, and never granted: For they signifie and shew, that by affording

affording the true uſe of fire, and by a good and ſtern accuſation and conviction of the errours of Art, the divine bounty is not wanting unto men in the obtaining of ſuch gifts, but men are wanting to themſelves in laying this gift of the Gods upon the back of a ſilly and ſlow-paced Aſs, which may ſeem to be Experience, a ſtupid thing, and full of delay: from whoſe leaſurely and Snail-like pace, proceeds that complaint of lifes brevity, and Arts length. And, to ſay the truth, I am of this opinion, that thoſe two faculties *Dogmatical* and *Empirical*, are not as yet well joyned and coupled together, but as new gifts of the Gods impoſed either upon Philoſophical abſtractions, as upon a flying Bird, or upon ſlow and dull Experience as upon an Aſs. And yet, me thinks, I would not intertain an ill conceit of this Aſs, if it meet not for the accidents of travel and thirſt,

for

for I am perſwaded, that whoſo conſtantly goes on, by the conduct of experience, as by a certain rule and method, and not covets to meet with ſuch experiments by the way, as conduce, either to gain or oſtentation (to obtain which, he muſt be fain to ly down and ſell this burden) may prove no unfit Porter to bear this new addition of divine munificence.

Now, in that this gift is ſaid to paſſe from men to ſerpents, it may ſeem to bee added to the Fable for ornaments ſake in a manner, unleſſe it were inſerted to ſhame men, that having the uſe of that Celeſtial fire, and of ſo many Arts, are not able to get unto themſelves ſuch things as Nature it ſelf beſtows upon many other creatures.

But that ſudden reconciliation of men to *Prometheus*, after they were fruſtrated of their hopes, contains a profitable and wiſe note, ſhewing the

the levity and temerity of men [illegible] experiments: for if they have not present success answerable to their expectation, with too sudden haste desist from that they began, and with precipitancy returning to their former experiments, are reconciled to them again.

The state of man in respect of Arts, and such things as concern the intellect, being now described, the Parable passeth to Religion: For after the planting of Arts, follows the setting of Divine Principles, which hypocrisie hath over-spread and polluted. By that twofold Sacrifice therefore is elegantly shadowed out, the persons of a true religious man and an hypocrite. In the one is contained fatness, which (by reason of the inflammation and fumes thereof) is called the portion of God, by which his affection and zeal (tending to Gods glory, and ascending towards Heaven) is signified.

In him also are contained the Bowels of Charity, and in him is found that good and wholesome Flesh. Whereas in the other, there is nothing but dry and naked bones, which nevertheless do stuff up the Hide, and make it appear like a fair and goodly Sacrifice: By this may well be meant those external and vain Rites, and empty Ceremonies by which men do oppresse and fill up the sincere worship of God, things composed rather for ostentation then any way conducing to true piety. Neither do they hold it sufficient to offer such mock-sacrifices unto God, except they also lay them before him, as if he had chosen and bespoke them. Certainly the Prophet in the person of God, doth thus expostulate concerning this choise, Isa. 58. 5. *Num tandem hoc est illud jejunium, quod* ELEGI, *ut homo animam suam in diem unum affligat, & caput instar junceæ demittat?*

mitat ? Is it ſuch a faſt that [illegible] choſen, that a man ſhould afflict his ſoul for a day, and to bow down his head like a Bull-ruſh.

Having now touch'd the ſtate of Religion, the Parable converts it ſelf to the manners and conditions of humane life. And it is a common, but apt interpretation, by *Pandora* to be meant pleaſure and voluptuouſneſs, which (when the civil life is pampered with too much Art, and culture, and ſuperfluity) is ingendred, as it were, by the efficacy of fire, and therefore the work of voluptuouſneſs is attributed unto *Vulcan*, who alſo himſelf doth repreſent fire. From this do infinite miſeries, together with too late repentance, proceed and overflow the minds and bodies and fortunes of men, and that not only in reſpect of particlar Eſtates, but even over Kingdomes and Common-wealths: for from this fountain have wars

and

[redacted]mults, and tyrannies derived their original.

But it would be worth the labour to conſider how elegantly and proportionably this Fable doth deliniat two conditions, or (as I may ſay) two Tables or Examples of humane life, under the perſons of *Prometheus* and *Epimetheus*: for they that are of *Epimetheus* his ſect, are improvident, not foreſeeing what may come to paſs hereafter, eſteeming that beſt which ſeemes moſt ſweet for the preſent: whence it happens that they are overtaken with many miſeries, difficulties and calamities, and ſo lead their lives almoſt in perpetual affliction, but yet notwithſtanding they pleaſe their fancy, and out of ignorance of the paſſages of things, do entertain many vain hopes in their mind, whereby they ſometimes (as with ſweet dreams) ſolace themſelves, and ſweeten the miſeries of their

their life. But they that are [illegible] *theus* his ſchollers, are men endued with prudence, forſeeing things to come warily, ſhunning and avoiding many evils and misfortunes. But to theſe their good properties they have this alſo annexed, that they deprive themſelves, and defraud their *Genius* of many lawful pleaſures, and divers recreations, and (which is worſe) they vex and torment themſelves with cares and troubles and inteſtine fears: For being chained to the pillar of neceſſity, they are afflicted with innumerable cogitations (which becauſe they are very ſwift, may be fitly compared to an Eagle) and thoſe griping, and, as it were, gnawing and devouring the liver, unleſs ſometimes, as it were by night, it may be they get a little recreation and eaſe of mind, but ſo, as that they are again ſuddenly aſſaulted with freſh anxieties and fears. Therefore this benefit happens

a very few of either condition, that they should retain the commodities of providence, and free themselves from the miseries of care and perturbation: neither indeed can any attain unto it, but by the assistance of *Hercules*, that is, fortitude and constancy of mind, which is prepared for every event, and armed in all fortunes, forseeing without fear, enjoying without loathing, and suffering without impatience. It is worth the noting also, that this vertue was not natural to *Prometheus*, but adventitial and from the indulgence of another: for no in-bred and natural fortitude is able to encounter with these miseries. Moreover this vertue was received and brought unto him from the remotest part of the *Ocean*, and from the Sun, that is, from wisdome as from the Sun, and from the meditation of inconstancy, or of the waters of humane life, as from the sailing upon the Ocean,

ocean, which two, *Virgil* has conjoyned in these verses.

Felix qui potuit rerum cognoscere causas:
Quiq; metus omnes, & inexorabile fatum
Subjecit pedibus, strepitumque Acherontis avari.

Happy is he that knows the cause of things,
And that with dauntless courage treads upon
All fear and Fates relentless threatnings,
And greedy throat of roaring Acheron.

Moreover, it is elegantly added for the consolation and confirmation of mens minds, that this noble *Heroe* croſt the *Ocean* in a Cup or Pan, lest peradventure, they might too much fear that the straits and frailty of their nature will

capable of this fortitude and constancy. Of which very thing *Seneca* well conceived when he said, *Magnum ist habere simul fragilitatem hominis, & securitatem Dei.* It is a great matter for humane frailty and divine security to be one and the self same time, in one & the self same subject

But now we are to step back a little to that, which by premeditation we past over, lest a breach should be made in those things that were so linkt together. That therefore which I could touch here is that last crime imputed to *Prometheus*, about seeking to bereave *Minerva* of her virginity: for questionless, it was this hainous offence that brought that punishment of devouring his liver upon him: which is nothing else but to shew, that when we are puft up with much learning and science, they go about oftentimes, to make even divine Oracles subject to sense and reason, whence most

moſt certainly follows a [illegible] diſtraction, and reſtleſs griping of the mind; we muſt therefore with a ſober and humble judgement diſtinguiſh between humanity and divinity, and between the Oracles of ſenſe, and the myſteries of faith, unleſs an heretical religion, and a commentitious philoſophy be pleaſing unto us.

Laſtly, it remains that we ſay ſomething of the games of *Prometheus* performed with burning torches, which again hath reference to arts and ſciences, as that fire, in whoſe memory and celebration, theſe games were inſtituted, and it containes in it a moſt wiſe admonition, that the perfection of ſciences is to be expected from ſucceſſion, not from the nimblneſs and promptneſs of one only authour: for they that are nimbleſt in courſe, and ſtrongeſt in contention, yet happily have not the luck to keep

in their torch; seing it may be as well extinguished by running too fast, as by going too slow. And this running and contending with lamps, seems long since to be intermitted, seing all Sciences seem even now to flourish most in their first Authors, *Aristotle*, *Galene*, *Euclid*, and *Ptolomie*, succession having neither effected, nor almost attempted any great matter. It were therefore to be wished, that these games in honour of *Prometheus* or humane nature were again restored.. and that matters should receive success by combat and emulation, and not hang upon any one mans sparkling and shaking torch. Men therefore are to be admonished to rouse up their spirits, and try their strengths and turns, and not refer all to the opinions and brains of a few.

And thus have I delivered that which I thought good to observe out of this so well known and common

mon Fable; and yet I will [illegible] but that there may be ſome things in it, which have an admirable conſent with the myſteries of Chriſtian religion, and eſpecially that ſailing of *Hercules* in a Cup (to ſet *Prometheus* at liberty) ſeems to repreſent an image of the divine Word comming in fleſh as in a frail veſſel to redeem *Man* from the ſlavery of *Hell*. But I have interdicted my pen all liberty in this kind, leſt I ſhould uſe ſtrange fire at the Altar of the Lord.

27.

SCYLLA and ICARUS, *or the Middle-way.*

Medocrity or the *Middle-way* it moſt commended in moral actions, in contemplative Sciences not ſo celebrated, though no leſs profitable and commodious: But in political imployments to be uſed with great heed and judgement.

The Ancients by the way prescribed to *Icarus*, noted the mediocrity of manners: and by the way between *Scylla* and *Charybdis* (so famous for difficulty and danger) the mediocrity of intellectual operations.

Icarus being to cross the sea by flight, was commanded by his Father that he should flie neither too high nor too low; for his wings being joyned with wax, if he should mount too high it was to be feared lest the wax would melt by the heat of the Sun; and if too low, lest the misty vapours of the Sea would make it less tenacious: But he in a youthful jollity soaring too high, fell down headlong and perished in the water.

The parable is easie and vulgar: for the way of vertue lyes in a direct path between excess and defect. Neither is it a wonder that *Icarus* perished by Excess, seing that Excess,

ceſs, for the moſt part, is [illegible] liar fault of youth, as Defect [illegible] age, and yet of too evil and hurtful wayes, youth commonly makes choyſe of the better, defect being alwayes accounted worſt; for whereas exceſs contains ſome ſparks of magnanimity, and like a bird claimes kindred of the Heavens, defect, onely like a baſe worm crawls upon the earth. Excellently therefore ſaid *Heraclitus*, *Lumen ſiccum optima anima*. A dry light is the beſt ſoul: for if the ſoul contract moiſture from the earth it becomes degenerat altogether. Again on the other ſide, there muſt be moderation uſed, that this light be ſubtilized by this laudable ſiccity, and not deſtroyed by too much fervency. And this much every man for the moſt part, knows.

Now they that would ſail between *Scylla* and *Charibdis* muſt be furniſhed, as well with the skill, as

[illegible]us ſucceſs in Navigation: for if their ſhips fall into *Scylla*, they are ſplit on the Rocks: if into *Charibdis* they are ſwallowed up of a Gulf.

The Moral of this parable (which we will but briefly touch, although it contain matter of infinite contemplation) ſeems to be this, that in every Art and Science; and ſo in their Rules and Axioms, there be a mean obſerved between the rocks of diſtinctions and the gulfs of univerſalities, which two are famous for the wrack both of Wits and Arts.

28.

SPHYNX, *or Science.*

They ſay that *Sphinx* was a monſter of divers forms, as having the face and voice of a virgin, the wings of a bird, and the talons of a Griphin. His abode was in

in a mountain near the [illegible] *Thebes*, he kept also the high ways, and used to lie in ambush for travellers, and so to surprize them: to whom (being in his power) he propounded certain dark and intricat riddles, which were thought to have been given and received of the Muses. Now if these miserable captives were not able instantly to resolve and interpret them in the midst of their difficulities and doubts, she would rend and tear them in pieces. The Countrey groaning a long time under this calamity, the *Thebanes* at last propounded the kingdome as a reward unto him that could interpret the riddles of *Sphinx*, there being no other way to destroy her. Whereupon *Oedipus* (a man of piercing and deep judgement, but maimed and lame by reason of holes bored in his feet) moved with the hope of so great a reward, accepted the condition

[illegible] determined to put it to the hazard, and so with an undaunted and bold spirit, presented himself before the Monster, who asking him what creature that was, which after his birth went first upon four feet, next upon two, then upon three, and lastly upon four again; answered forthwith that it was Man, which in his infancy immediatly after birth crawls upon all four, scarce venturing to creep, and not long after stands upright upon two feet, then growing old he leans upon a staff wherewith he supports himself, so that he may seem to have three feet, and at last in decreped years, his strength failing him, he falls groveling again upon four, and lyes bed-rid. Having therefore by this true answer gotten the victory, he instantly slew this *Sphinx*, and (laying her body upon an Ass) leads it, as it were, in triumph: and so (according to the condition)

dition) was created King [illegible]
banes.

This Fable contains in it no leſs wiſedom then elegancy, and it ſeems to point at Science, eſpecially that which is joyned with practiſe: for Science may not abſurdly be termed a Monſter as being by the ignorant and rude multitude alwayes held in admiration.

It is diverſe in ſhape and figure by reaſon of the infinite variety of ſubjects wherein it is converſant. A maiden face and voice is attributed unto it for its gracious countenance and volubility of tongue. Wings are added becauſe Sciences and their inventions, do paſs and flie from one to another, as it were in a moment, ſeing that the communication of Science is as the kindling of one light at another. Elegantly alſo it is fained to have ſharp and hooked tallons, becauſe the Axioms

and

ments of Science do so upon the mind, and so strongly apprehend and hold it, as that it cannot stir or evade, which is noted also by the divine Philosopher, Eccl. 12. 11 *Verba sapientum* (saith he) *sunt tanquam aculei & veluti clavi in altum defixi.* The words of the wise are like goads, and like nails driven far in.

Moreover, all Science seems to be placed in steep and high mountains: as being thought to be a lofty and high thing, looking down upon ignorance with a scornful eye. It may be observed and seen also a great way, and far in compass, as things set on the tops of mountains.

Furthermore, Science may well be fained to beset the high wayes, because which way soever we turn in this progress and pilgrimage of humane life, we meet with some matter or occasion offered for contemplation.

Sphinx

Sphinx is said to hav[illegible] from the Muſes diverſe [illegible] Queſtions and Riddles, and to propound them unto men, which remaining with the Muſes are free (it may be) from ſavage cruelty: for ſo long as there is no other end of ſtudy and meditation, then to know; the underſtanding is not rack'd and impriſoned, but enjoyes freedom and liberty, and even in doubts and varieties finds a kind of pleaſure and delectation: but when once theſe *Ænigma's* are delivered by the Muſes to *Sphinx*, that is, to practice, ſo that it be ſollicited and urged by action, and election, and determination; then they begin to be troubleſome and raging; and unleſs they be reſolved and expedited, they do wonderfully torment and vex the minds of men, diſtracting, and in a manner rending them into ſundry parts.

Moreover there is alwayes a two-

fold

...tion propounded with ... her *Ænigma's*; To him that doth not expound them, distraction of mind, and to him that doth, a Kingdome: for he that knows that which he sought to know, hath attained the end he aimed at, and every artificer also commands over his work.

Of *Sphinx* her Riddles, there are generally two kinds; some concerning the nature of things, others touching the nature of Man. So also there are two kinds of Emperies as rewards to those that resolve them: the one over nature, the other over men; for the proper and chief end of true Natural Philosophy is to command and sway over natural beeings, as bodies, medicines, Mechanical works, and infinite other things; although the School (being content with such things as are offered, and priding it self with speeches) doth neglect realties, and

works,

works, treading them as [illegible] foot. But that *Ænigma* [illegible] ded to *Oedipus* (by means of which he obtained the *Thebane* Empire) belonged to the nature of man: For whosoever doth throughly consider the nature of man, may be, in a manner, the contriver of his own fortune, and is born to command, which is well spoken of the Roman Arts.

Tu regere imperio populos, Romane memento:
Hæ tibi erunt artes.——

Roman remember that with Scepters aw
Thy Realms thou rule. These arts let be thy law.

It was therefore very apposite, that *Augustus Cæsar* (whether by premeditation, or by a chance) bare a *Sphinx* in his Signet: for he (if ever any) was famous not only in political government,

, but in all the courſe of
he happily diſcovered ma-
ny new *Ænigma's* concerning the
nature of Man, which if he had not
done with dexterity and promptneſs,
he had oftentimes fallen into immi-
nent danger and deſtruction.

Moreover, it is added in the Fa-
ble, that the body of *Sphinx* when
ſhe was overcome was laid upon an
Aſs: which indeed was an elegant
fiction; ſeing there is nothing ſo
acute and abſtruſe, but (being
well underſtood and divulged) may
be apprehended by a ſlow capacity.

Neither is it to be omitted, that
Sphinx was overcome by a Man
lame in his feet: for when men are
too ſwift of foot, and too ſpeedy of
pace in haſting to *Sphinx* her *Ænig-
ma's*, it comes to paſs that (ſhe
getting the upper hand) their wits
and minds are rather diſtracted by
diſputations, then that ever they
come

come to command by w[illegible]
fects.

16.

PROSERPINA, *or Spirit.*

Pluto they ſay, being made King of the Infernal Dominions, (by that memorable diviſion) was in deſpair of ever attaining any one of the ſuperiour Goddeſſes in marriage, eſpecially if he ſhould venture to court them either with words or with any amorous behaviour, ſo that of neceſſity he was to lay ſome plot to get one of them by rapine, taking therefore the benefit of opportunity, he caught up *Proſerpina* (the Daughter of *Ceres*, a beautiful Virgin) as ſhe was gathering *Narciſſus* Flowers in the Meadows of *Sicily*, and carried her away with him in his Coach to the *Subterranean* Dominions, where ſhe was welcomed with ſuch reſpect, as that

ſhe

[redacted] the Lady of *Dis*. But [redacted] mother, when in no place [redacted] could find this her only beloved Daughter, in a sorrowful humor, and distracted beyond measure, went compassing the whole earth with a burning Torch in her hand, to seek and recover this her lost Child. But when she saw that all was in vain, supposing peradventure that she was carried to Hell, she importuned *Jupiter* with many tears and lamentations, that she might be restored unto her again, and at length prevailed thus far, That if she had tasted of nothing in Hell, she should have leave to bring her from thence. Which condition was as good as a denial to her petition, *Proserpina* having already eaten three grains of a *Pomegranat*. And yet for all this, *Ceres* gave not over her suit, but fell to prayers and moans afresh. Wherefore it was at last granted, that (the year being

divided)

divided) *Proſerpina* in
ternat courſes, remain one
neths with her husband, and other
ſix moneths with her mother. Not
long after this *Theſeus* and *Peri-
thous* in an over hardy adventure
attempted to fetch her from *Pluto's*
bed, who being weary with travel,
and ſitting down upon a ſtone in
Hell to reſt themſelves, had not the
power to riſe again, but ſate there
for ever. *Proſerpina* therefore re-
mained Queen of Hell, in whoſe ho-
nour there was this great priviledge
granted, That although it were en-
acted that none that went down to
Hell ſhould have the power ever to
return from thence, yet was this
ſingular exception annexed to this
Law, that if any preſented *Proſer-
pina* with a golden bough, it ſhould
be lawful for him to come and go at
his pleaſure. Now there was but
one only ſuch bough in a ſpacious
and ſhady Grove, which was not a
plant

[redacted] of it ſelf, but budded [redacted] of another kind, like a Rope of Gumm, which being pluckt off another, would inſtantly ſpring out.

This Fable ſeems to pertain to nature, and to dive into that rich and plentiful efficacy and variety of ſubalternal creatures, from whom whatſoever we have is derived, and to them doth again return.

By *Proſerpina* the Ancients meant that æthereal Spirit which (being ſeparated from the upper Glob) is ſhut up and detained under the earth (repreſented by *Pluto*) which the Poet well expreſſed thus.

Sive recens tellus, ſeductaque nuper ab alto.
Æthere, cognati retinebat ſemina Cœli.

Whither

Whither the younglin[illegible]
of late
Was from the high-rear'd [illegible]
ſeparate)
Did yet contain her teeming womb
within
The living ſeeds of Heaven, her
neareſt kin.

This Spirit is fained to be rapted by the Earth, becauſe nothing can withhold it when it hath time and leaſure to eſcape. It is therefore caught and ſtayed by a ſudden contraction, no otherwiſe then if a man ſhould go about to mix Air with Water, which can be done by no means but by a ſpeedy and rapid agitation, as may be ſeen in Froth, wherein the Air is rapted by the Water.

Neither is it inelegantly added, that *Proſerpina* was rapt as ſhe was gathering *Narciſſus* Flowers in the Valleys, becauſe *Narciſſus* hath his name

slowness or stupidity; then is this Spirit most prepared and fitted to be snatcht by terrestrial matter, when it begins to be coagulated, and becomes as it were slow.

Rightly is *Proserpina* honoured more then any of the other Gods Bed-fellows, in being styled the Lady of *Dis*, because this spirit doth rule and sway all things in those lower Regions, *Pluto* abiding stupid and ignorant.

This Spirit the power Celestial (shadowed by *Ceres*) strives with infinit sedulity to recover and get again: for that Brand or burning Torch of *Æther* (which *Ceres* carried in her hand) doth doubtless signifie the Sun, which enlighteneth the whole circuit of the Earth, and would be of greatest moment to recover *Proserpina*, if possibly it might be.

But *Proserpina* abides still, the reason

eaſon of which is accu
ellently propounded in
ions berween *Jupiter* and
or firſt it is moſt certain there are
wo wayes to keep ſpirit in ſolid
nd terreſtrial Matter: the one by
onſtipation and obſtruction, which
s meer impriſonment and con-
raint; the other by adminiſtration
f proportionable nutriment, which
receives willingly and of its own
ccord: for after that the included
pirit begins to feed and nouriſh
t ſelf, it makes no haſt to be gone,
ut is as it were, linkt to its Earth:
And this is pointed at by *Proſerpina*
er eating of a Pome-granat; which
f ſhe had not done, ſhe had long
ince been recovered by *Ceres*
with her torch, compaſſing the
Earth. Now as concerning that Spi-
rit which is in Mettals and minerals,
is chiefly perchance reſtrained by
the ſolidity of Maſs: but that which

and Animals. Inhabites body, and hath open passage to be gone in a manner as it lists, were it not that it willingly abides of its own accord, by reason of the relish it finds in its entertainment. The second condition concerning the six moneths custom, it is no other then an elegant description of the division of the year, seing this Spirit mixt with the Earth appears above ground in vegetable bodies during the summer months: and in the winter sinks down again.

Now as concerning *Theseus*, and *Perithous* their attempt to bring *Proserpina* quite away; the meaning of it is, that it oftentimes comes to passe, that some more subtil spirits descending with divers bodies to the Earth, never come to suck of any subalternal Spirit, whereby to unite it unto them, and so to bring it away.

But

But on the contrary a[illegible] themſelves and never riſe [illegible] *Proſerpina* ſhould be by tha[illegible] augmented with inhabitants and dominion.

All that we can ſay concerning that ſprig of Gold is hardly able to defend us from the violence of the *Chymicks*, if in this regard they ſet upon us, ſeing they promiſe by that their *Elixar* to effect golden mountains, and the reſtoring of natural bodies, as it were, from the portal of Hell. But concerning Chymiſtry, and thoſe perpetual ſutors for that philoſophical *Elixar*, we know certainly that their *Theory* is without grounds, and we ſuſpect that their practiſe alſo is without certain reward. And therefore (omitting theſe) of this laſt part of the parable this is my opinion, I am induced to believe by many figures of the Ancients, that the conſerva-

restauration of natural some sort was not esteemed by them as a thing impossible to be attained, but as a thing obstruse and full of difficulties, and so they seem to intimat in this place, when they report that this one only sprigg was found among infinite other trees in a huge and thick wood, which they fained to be of gold, because gold is the badge of perpetuity, and to be artificially as it were inserted, because this effect is to be rather hoped for from Art, then from any Medecine, or simple, or natural means.

30.

METIS, *or Counsel.*

The Ancient Poets report that *Jupiter* took *Metis* to wife, whose name doth plainly signifie Counsel, and that she by him conceived. Which when he found, not tarying the time of her deliverance, devours both her and that which she went withal, by which means *Jupiter* himself became with child, and was delivered of a wondrous birth; for out of his head or brain came forth *Pallas* armed.

The sense of this Fable (which at first apprehension may seem monstrous and absurd) contains in it a secret of state, to wit, with what policy Kings are wont to carry themselves towards their Counsellours, whereby they may not onely preserve their authority and Maje-

[illegible]ntire; but also that it [illegible] more extolled and dig-[illegible] the people: For Kings being as it were tyed and coupled in a Nuptial bond to their Counsellours, do truely conceive that communicating with them about the affairs of greatest importance, do yet detract nothing from their own Majesty. But when any matter comes to be censured or decreed (which is as a birth) there do they confine and restrain the liberty of their Counsellours; lest that which is done should seem to be hatcht by their wisdome and judgement, so as at last Kings (except it be in such matters as are distasteful and maligned, which they alwayes will be sure to put off from themselves) do assume the honour and praise of all matters that are ruminated in Counsel, and as it were, formed in the womb, whereby the resolution

resolution and ex[illegible]
becauſe it proceeds [illegible]
and implies a neceſſity, [illegible]
ly ſhadowed under the figure of *Pallas* armed) ſhall ſeem to proceed wholly from themſelves. Neither ſufficeth it that it is done by the authority of the King by his meer will and free applauſe, except withal, this be added and appropriated as to iſſue out of his own head or brain, intimating, that out of his own judgement, wiſedome and ordinance it was onely invented and derived.

The SIRENES, *or Pleaſures.*

The Fable of the *Sirenes* ſeems rightly to have been applied to the pernicious allurements of pleaſure, but in a very vulgar and groſs manner. And therefore to me it appears, that the Wiſdome of the Ancients have with a further reach or inſight ſtrained deeper matter out of them, not unlike to Grapes ill preſt, from which though ſome Liquor were drawn, yet the beſt was left behind. Theſe *Sirenes* are ſaid to be the daughters of *Achelous* and *Trepſichores* one of the Muſes. Who in their firſt beeing were winged, but after raſhly entering into contention with the Muſes, were by them vanquiſhed, and deprived of their wings

wings. Of whose [illegible] thers the Muſes ma[illegible] Coronets. So as eve[illegible] time all the Muſes have attired themſelves with plumed heads, except *Trepſichores* only that was Mother to the *Sirenes*. The habitation of the *Sirenes* was in certain pleaſant Iſlands, from whence as ſoon as out of their watch-tower they diſcovered any Ships approaching, with their ſweet tunes they would firſt entice and ſtay them, and having them in their power would deſtroy them. Neither was their Song plain and ſingle, but conſiſting of ſuch variety of melodious Tunes, ſo fitting and delighting the ears that heard them, as that it raviſhed and betrayed all Paſſengers. And ſo great was the miſchiefs they did, that theſe Iſles of the *Sirenes*, even as far off as a man could know them, appeared all over white with the bones of un-

For the remedy-
ery, a double means
nd out, the one by *Ulyſſes*, the other by *Orpheus*. *Ulyſſes* (to make experiment of his device) cauſed all the ears of his company to be ſtopt with wax, and made himſelf to be bound to the main Maſt, with ſpecial commandment to his Mariners not to be looſed, albeit himſelf ſhould require them ſo to do. But *Orpheus* neglecting and diſdaining to be ſo bound, with a ſhrill and ſweet voice ſinging the praiſes of the Gods to his Harp, ſuppreſt the ſongs of the *Sirenes*, and ſo freed himſelf from their danger.

This Fable hath relation to mens manners, and contains in it a manifeſt and moſt excellent Parable: For pleaſures do for the moſt part proceed out of the abundance and ſuperfluity of all things, and alſo out

out of the delights [illegible] tentments of the min[illegible] are wont ſuddenly, as it [illegible] winged enticements to raviſh and rapt mortal men. But learning and education brings it ſo to paſs, as that it reſtrains and bridles mans mind, making it ſo to conſider the ends and events of things, as that it clips the wings of pleaſure. And this was greatly to the honour and renown of the Muſes: for after that by ſome example it was made manifeſt that by the power of Philoſophy vain pleaſures might grow contemptible; it preſently grew to great eſteem, as a thing that could raiſe and elevate the mind aloft, that ſeemed to be baſe and fixed to the earth: make the cogitations of the men (which do ever recide in the head) to be æthereal, and as it were winged. But that the Mother of the *Sirens* was left to her feet, and without

[redacted] no doubt is no [redacted]nt, then of light and ſuperficial learning, appropriated and defined only to pleaſures, as were thoſe which *Petronius* devouted himſelf unto, after he had received his fatal ſentence, and having his foot, as it were, upon the threſhold of death, ſought to give himſelf all delightful contentments, in ſo much as when he had cauſed conſolatory Letters to be ſent him, he would peruſe none of them (as *Tacitus* reports) that ſhould give him courage and conſtancy, but only read fantaſtical Verſes, ſuch as theſe are.

Vivamus, mea Lesbia, atque amemas,
Rumoreſque Senium Severiorum
Omnes unius æſtimemus Aſſis.

My

My *Lesbia*, [redacted]
love;
Though way-ward [redacted]
reprove,
Weigh their words light for our behove,
And this also;

Jura Senes norint, & quid si fasque nefasque
Inquirant tristes, legumque examina servent.

Let doting Grand-sires know the Law,
And right and wrong observe with awe;
Let them in that strict Circle draw.

This

This doctrine would ca- to take these plumed the Muses, and to re- store the wings again to the *Sirens*. These *Sirens* are said to dwell in remote Isles, for that pleasures love privacy and retired places, shunning alwayes too much company of people. The *Sirens* songs are so vulgarly understood, together with the deceits & danger of them, as that they need no exposition. But that of the bones appearing like white cliffs, and descried a far off, hath more acuteness in it: For thereby is signified, that albeit the examples of afflictions be manifest and eminent; yet do they not sufficiently deter us from the wicked enticements of pleasures.

As for the remainder of this parable, though it be not over mystical, yet it is very grave and excellent: For in it are set out three remedies

dies

dies for this vio[illegible]
chief; to wit, tw[illegible]
phy, and one from *R*[illegible]
first means to ſhun th[illegible]
mate pleaſures, is to withſtand and reſiſt them in their beginnings, and ſeriouſly to ſhun all occaſions that are offered to debauſh and entice the mind, which is ſignified in that ſtopping of the ears; and that remedy is properly uſed by the meaner and baſer ſort of people, as it were, *Ulyſſes* followers or Mariners; whereas more heroick and noble Spirits, may boldly converſe even in the midſt of theſe ſeducing pleaſures, if with a reſolved conſtancy they ſtand upon their guard, and fortifie their minds; And ſo take greater contentment in the trial and experience of this their approved vertue; learning rather throughly to underſtand the follies and vanities of thoſe pleaſures by contemplation, then by ſubmiſſion.

[redacted] *Solomon* avouch-
[redacted] when he reckoning up
[redacted] of those solaces and
pleasures wherein he swam, doth con-
clude with this Sentence;

Sapientia quoque perseveravit mecum.

Wisdome also continued with me.

Therefore these Heroes, and Spi-
rits of this excellent temper, even
in the midst of these enticing plea-
sures, can shew themselves constant
and invincible, and are able to sup-
port their own vertuous inclination,
against all heady and forcible persua-
sions whatsoever; as by the example
of *Ulysses*, that so peremptorily
interdicted all pestilent counsels and
flatteries of his companions, as the
most dangerous and pernicious poy-
sons

sons to captivate [illegible]
all other remedies [illegible]
of *Orpheus* is most [illegible]
For they that chaunt [illegible]
the praises of the Gods, confound and dissipate the voices and incantations of the *Sirenes*; for divine meditations do not only in power subdue all sensual pleasures; but also far exceed them in sweetness and delight.

FINIS.